THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. V. No. 20. NEW-YORK, SATURDAY, AUGUST 1, 1835. WHOLE NUMBER, 228.

Selected for the Churchman.

"What is Time?"

I ASK'D an aged man, a man of years,
Wrinkled and curved, and white with hoary hairs;
"Time is the warp of life," he said; "oh tell
The young, the fair, the gay, to weave it well."

I ask'd the ancient, venerable dead,
Sages who wrote, and warriors who bled;
From the cold grave a hollow murmur flow'd,—
"Time sow'd the seeds we reap in this abode."

I ask'd the dying sinner, ere the stroke
Of ruthless death life's golden bowl had broke;
I ask'd him, What is time? "Time," he replied,
"I've lost it! ah, the treasure!"—and he died.

I ask'd the golden sun, and silver spheres,
Those bright chronometers of days and years;
They answer'd, "Time is but a meteor's glare,"
And bade me for eternity prepare.

I ask'd the seasons, in their annual round,
Which beautify or desolate the ground,
And they replied, (no oracle more wise,)
"'T is folly's blank and wisdom's highest prize."

Of things inanimate, my dial I
Consulted, and it made me this reply,—
"Time is the seasons fair for living well,
The path to glory or the path to hell."

I ask'd the Bible, and methinks it said,—
"Time is the present hour, the past is fled;
Live! live to-day! to-morrow never yet
On any human being rose or set." C.

July, 1835.

THE CHURCHMAN.

THE GENERAL THEOLOGICAL SEMINARY.

PROCEEDINGS OF THE BOARD OF TRUSTEES.

Special Meeting.

AT a special meeting of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, held in Trinity Church, New-York, April 1st, 1835:

Present,—Right Rev. Bishops H. U. Onderdonk, B. T. Onderdonk, and Doane—Rev. Drs. Lyell, McVickar, Mead, and Milnor--Rev. Messrs. Bayard, Brientnall, Brown, Croes, Cuming, James, Taylor—Messrs. Beach, Harison, Jay, Johnson, D. S. Jones, E. R. Jones, Lawrence, Lorillard, T. L. Ogden, D. B. Ogden, Rogers, Smith, Woodruff, and the Secretary.

The meeting was opened with prayer, conducted by the Right Rev. H. U. Onderdonk.

The following extract from the Minutes of the Standing Committee, relating to the object of the present meeting, was read.

'At a meeting of the Standing Committee of the General Theological Seminary, held at the Press Buildings, February 21st, 1835,

'Dr. McVickar, from the Building Committee, reported, that having obtained, from good and responsible mechanics, estimates for the contemplated wing of the Seminary, they find themselves unable to effect contracts within the limitation of $20,000, prescribed by the Board of Trustees.

'Whereupon, on motion, *Resolved*, That the Bishop of this Diocese be requested to call a special meeting of the Board of Trustees, agreeably to the Fourth Article of the Constitution, in order to ascertain whether it is their pleasure to make a further appropriation.

(Attest) H. ANTHON, *Secretary*.'

The Rev. Dr. McVickar, Chairman of the Building Committee appointed by the Standing Committee, made a verbal report and statement, and a similar statement of the finances was made by the Treasurer.

Whereupon the following resolution was proposed:—

Resolved, That on the receipt of the Lorillard legacy by the Treasurer, the Standing Committee be authorized to contract for the erection of a building on the new foundation to correspond with the old building, provided it can be done for a sum not exceeding $30,000.

As an amendment, the following was offered:—

Resolved, That the Standing Committee be empowered to proceed forthwith in the erection of the additional wing, provided the entire expenditure do not exceed $32,000: and that they be further empowered, if necessary, to mortgage, for the repayment of the sums borrowed, the lots lying west of the Tenth Avenue.

After debate thereupon, the Board, on motion, adjourned, to meet at Trinity Church, at seven P. M.

Seven o'clock, P. M.

The Trustees met.

Present,—Bishops H. U. Onderdonk, B. T. Onderdonk, and Doane—Drs. Milnor, Lyell, Mead, McVickar—Rev. Messrs. Croes, James, Cuming, Brown, Taylor—Messrs. Jay, T. L. Ogden, Rogers, D. B. Ogden, Harison, Johnson, F. Smith, E. R. Jones, Beach, Woodruff, Lawrence and the Secretary.

Bishop Doane laid before the Board a report in part from the Library Committee.

The Special Committee on the Library report in part progress in the business committed to them.

The Subscription Book is herewith submitted.

The general result is a subscription toward a Permanent Fund of $10,000, of about - - - - - -	$3300 00
Special appropriation for immediate expenditure - - - - -	1100 00
	$4400 00

For the Committee,
G. W. DOANE, *Chairman*.

The Board proceeded to the consideration of the unfinished business of the morning session: when, after debate had thereupon, the amendment proposed was adopted, and the resolution, as amended, passed.

Resolved, That the Secretary be empowered to affix the seal of this Corporation to such instruments as may be necessary to carry into effect the above resolution, and as shall be approved of by the Standing Committee.

The Board adjourned.

(Attest) H. ANTHON, *Secretary*.

Stated Meeting.

AT a stated meeting of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, held in Trinity Church, New-York, June 23d, 1835:—

Present,—Right Rev. Bishop H. U. Onderdonk, Right. Rev. Bishop B. T. Onderdonk, Right Rev. Bishop Doane—Rev. Drs. Creighton, Hawks, Lyell, McVickar, Mead, Milnor, Reed, Wheaton—Rev. Messrs. Bayard, Breintnall, Cuming, Eastburn, Gibbes, Schroeder, Taylor—Messrs. Collett, Harison, Jay, Johnson, E. R. Jones, Lawrence, Lorillard, T. L. Ogden, D. B. Ogden, Rogers, Smith, and the Secretary.

The meeting was opened with prayer, conducted by the Right Rev. Bishop B. T. Onderdonk.

The minutes of the last meeting were read and approved.

On motion, the Board proceeded to the election of a Secretary for the year ensuing, when upon counting the ballots, the Rev. Dr. Anthon was found to have been duly chosen.

The minutes of the Standing Committee, for the past year, were read.

The Rev. Dr. Wainwright, of the Diocese of Massachusetts, was nominated as a Trustee for the same, to supply the vacancy occasioned by the removal of the Right Rev. Bishop Doane to the Diocese of New-Jersey.

In pursuance of the provisions made by the Statutes, the following committees were appointed:—

Committee on the General State of the Seminary:—Right Rev. Bishop Doane, Rev. Dr. N. S. Wheaton, Rev. Dr. Mead, Mr. Collett, Mr. Smith.

Committee on the Examination of Students: —Right Rev. Bishop Doane, Rev. Dr. Reed, Rev. Dr. Wheaton, Rev. Mr. Bayard, Rev. Mr. Eastburn.

The Rev. Dr. Milnor asked leave of absence for to-morrow. Granted.

On motion, *Resolved*, That the 1st Section of Chapter 1 of the Statutes, be so amended as to read, The Board of Trustees shall meet statedly in the city of New-York, on the day next preceding the fourth Tuesday in June, &c.

On motion, *Resolved*, That the 3d Section of Chapter 1 of the Statutes, be so altered as to read, The Board shall meet for business, on the first day of its session, at six o'clock, P. M., and adjourn at ten o'clock. On the second, third, and fourth days at five o'clock, P. M., &c. On the fifth day at one o'clock, &c.

On motion, *Resolved*, That the same section of the Statutes be further altered in reference to the Examination at the close of the year so as to read, The examination at the close of the year shall begin at nine A. M., on the second, third, and fourth days of the session of this Board, and close each day at half-past two o'clock. The Commencement shall take place on the fifth day at half-past nine o'clock, A. M.

Bishop Doane submitted the following resolution:—

Resolved, That a Committee be appointed to inquire into, and report on the expediency, on the part of this Board, of encouraging the prosecution of theological studies in the Church, by causing to be conferred, on such of the Alumni of this Seminary as may comply with the prescribed regulations, degrees in Divinity, and, if it be deemed expedient, to report a plan for carrying the same into effect.

Bishop Doane, Drs. McVickar, Mead and Wheaton, and Mr. Johnson, were appointed this Committee.

Bishop Doane, from the Committee on the Library, presented a Report. On motion, *Resolved*, That the Report be accepted, entered on the minutes, and the Committee be continued.

The Special Committee appointed by this Board to open a correspondence with the friends of the Church, with a view to the increase of the Library of the General Theological Seminary, respectfully report:—

That they have great pleasure in stating that the liberality and zeal with which their call has been answered by the friends of the Institution has fully met the views of the Trustees in their appointment.

That a correspondence having been opened with the friends of the Church, a large addition has already been made to the Library by donations of books, many of them rare and valuable, for the particulars of which they refer to the Librarian's Report.

That further additions have been promised, to a very considerable amount; in some instances private libraries; in others, gifts of learned societies.

That, in addition to donations of books, they have further received, from friends of the Institution in different parts of the country, though principally from the city of New-York, donations in money to the following amount:—

For present investment in Books under the direction of the Faculty,		$1200 00
Of this there has been already remitted to England, for that purpose,	$800 00	
Balance on hand waiting the orders of the Faculty, - - -	400 00	
		$1200 00
For the general increase of the Library, without specification of time, and, therefore, subject to the discretion of the Committee, - -		657 00
Total cash, - - - -		$1857 00

The Committee would further report that they have opened a subscription, with a view to the permanent endowment of the Library by raising a fund of $10,000, to be held by this Board in trust, the interest accruing thereon to be annually appropriated to the purchase of books. The subscriptions received being payable on 1st January next, dependent on the condition of the full sum being then raised.

The Subscriptions already received, on that condition, amount to -	$2700 00
To which may be added the cash in hands of Committee as already stated, - - - - - - - -	657 00
A Legacy left with that intent by the late Mrs. Margaret Pendleton, which, though not legally available so early as 1st January, may yet be anticipated, - - - - -	1000 00
	$4357 00
For present investment, - - - -	1200 00
Total obtained for Library, -	$5557 00

As to the completion of this endowment, the Committee (provided their powers are continued) entertain not the slightest doubt, grounded on the zeal and liberality hitherto manifested, and the obvious advantages that would attend such a permanent provision for the Library.

All which is respectfully submitted.

G. W. DOANE,
JOHN MCVICKAR, } *Committee.*
H. ANTHON,

The Report of the Finance Committee was read as follows:—

The Finance Committee of the General Theological Seminary of the Protestant Episcopal Church in the United States, in compliance with the Statutes, beg leave to report:—

The property of the Seminary consists of—

200 Mechanics' Bank Shares, which cost - - - - - - - -		$5350 00
Bonds and Mortgages of sundry persons in the city of New-York, amounting to - - - - -		60,800 00
Loaned out temporarily, - - -		1,800 00
Cash on hand, 22d June, 1835, -		214 11
Total, - - -		$68,164 11
From which, deducting the Scholarships, viz:—		
Warren, - -	$2,500 00	
Bishop White, -	2,500 00	
Bishop Hobart, -	2,500 00	
Bishop Kemp, -	2,000 00	
Bishop Croes, -	2,000 00	
Bishop Claggett, -	198 50	
North-Carolina, -	2,948 22	
Thomason, - -	2,000 00	
Wainwright of Grace Church, in the city of New-York, - -	2,500 00	
Rhinelander, - -	2,500 00	
Peter Roosevelt, -	500 00	
		21,646 72
There will remain the sum of		$46,517 39

the interest of which may be applied to the current expenses of the Seminary.

The expenses of the ensuing academical year will probably be—

Salaries to the Professors Turner and Wilson, each $1500, is - -		$3,000 00
Salary to Professor Moore, - -		750 00
Salary to the Librarian, - - -		100 00
Allowance for a Janitor, - - -		150 00
Interest on four Scholarships, founded by the Society for Promoting Religion and Learning in the Diocese of New-York, - - - -		400 00
Incidental Expenses, - - -		1,050 00
Rent of Houses to lodge Students who cannot be accommodated in the Building, - - -		600 00
Assessment for paving Twenty-first Street, - - - - -		940 00
Interest on $28,000, borrowed on the Seminary's Bond and Mortgage of the Lots west of the Tenth Avenue, to complete the new building, -		1,680 00
Together - - -		$8,670 00
From this deducting the interest on the above mentioned balance of $46,517 39, which, at 6 per cent. per annum, is	$2,791 00	
And the rent of ten Lots west of the Tenth Avenue, - - - -	270 00	
		3,061 00
There will remain a deficiency of income amounting to - - -		$5,609 00

(*To be continued.*)

AT the request of a reader we give an additional extract from Bingham, continued from our last, on the

CELEBRATION OF THE EUCHARIST.

As to the ancients, they are not to be blamed in keeping strictly to this custom, because they thought it a part of the institution. Upon which account they censured all that made any alteration in the elements, either by addition or subtraction, or changing one element for another. The Aquarians, as we have heard, were condemned for taking away the wine; the Armenians and others for not using water also; others were condemned for changing the wine into milk or honey, mixed with water; others substituted grapes instead of wine; others pulse instead of bread. Of all which, because we have spoken before in the two foregoing sections, I need say no more in this place. But beside these, there was once a senseless sect which thought they did not celebrate the eucharist in perfection, unless they offered cheese together with the bread. Whence they had the name of *Artotyritæ*, from ἄρτος, which in Greek signifies *bread*, and τυρὸς, cheese. This is the account which Epiphanius gives of them,* and after him St. Austin,† saying, 'the *Artotyrites* are so called from their oblation: for they offer *bread* and *cheese*, saying that the first oblations that were offered by men, in the infancy of the world, were of the fruits of the earth and of sheep.'

There were others who wholly rejected the use of all external symbols or sacraments in general, and consequently both baptism and the eucharist, upon a pretence that faith and knowledge and spiritual worship were the only things that were required of Christians. Upon this pretence the Ascodrutæ, who were a sort of Gnostics, neither administered baptism nor the eucharist in their society: they said the divine mysteries were incorporeal and invisible things, and therefore not to be represented by such corporeal and visible things as water or bread and wine; but perfect knowledge was their redemption. So Theodoret‡ describes them. And so both he and Epiphanius§ describe another abominable sect, who, from one of their principal tenets, were called *Archontics*. They taught that the world was not made by the Supreme GOD, but by certain inferior powers, seven or eight in number, whom they called *Archontes*, *rulers* of the several orbs of the heavens, one above another, to the chief of which they gave the name of Sabaoth: and they pretended that baptism and the eucharist were only institutions of this Sabaoth, the God of the Jews and giver of the law, and not the ordinances of the Supreme GOD; for which reason they wholly rejected the use of them. Some other such sects there were among the ancient heresies, who despised the eucharist upon like pretences;‖ but these are sufficient to show us what sort of men they were that anciently contemned this holy ordinance; and therefore without further digressing to make any nicer inquiry after them, I now return to the business and service of the Church.

* Epiphan. Hær. xlix.

† Aug. de Hæres. cap. xlviii. Artotyritæ sunt, quibus oblatio eorum hoc nomen dedit: offerunt enim panem et caseum, dicentes, à primis hominibus oblationes de fructibus terræ et ovium fuisse celebratas.

‡ Theod. de Fabulis Hæret. lib. i. cap. 10.

§ Theod. ibid. cap. xi. Epiphan. Hær. 40. de Archonticis. n. 2.

‖ Vid. Orig. Περὶ εὐχῆς. n. 13. Ea. penitùs auferentes quæ sensibus percipiuntur, nec baptismum nec eucharistiam usurpantes, &c.

From the Protestant Episcopal Pulpit.

THE CHRISTIAN PASTOR.

THE ordination service in the rubric which precedes it, requires of your preacher, that his sermon or exhortation shall set forth how the people ought to esteem the ministry in their office. Thus speaks St. Paul: "We beseech you, brethren, to know them which labor among you and are over you in the LORD, and admonish you—and to esteem them very highly in love for their work's sake." And in this exhortation, a wide field of interesting acquaintance is offered to our view. For we have not only conveyed to us the meaning, that the people should be able to distinguish their pastor from other men by his outward appearance, but they are to know him as the spiritual father of an extensive family which looks up to him for advice and counsel in the important concerns of their souls' everlasting happiness: a family who from the most sacred of all intimacies, have found reason to respect him for the interest he ever manifests for their happiness; a family who with the confidence and sincerity of children, have recourse to him, and invite him to rejoice with them in the day of prosperity, and weep with them in the days of their sorrow. Such an intercourse produces a knowledge very widely differing from a ceremonious acquaintance. There is no formality about it, but on the contrary a freedom which delights to communicate the most sacred joys and griefs of the soul—to lay before him all their doubts and their fears, confess to him their faults, and earnestly engage of him an interest in his prayers. Observe, brethren, the expression just quoted, and you see what idea was entertained by an apostle, of the work before us: he teaches us that it is *laborious*. Now no mistake can be more egregious than that which would consider the sacred office as a sinecure. But there are many in the world who are in the habit of attending only occasionally the services of religion, who, looking at the mere mechanical circle of duties which the Christian minister is called to perform, estimate his labors simply by these, and then proceeding to compare them with many other offices of public life, consider them as incurring but little toil, and sometimes recompensed far beyond their value. To all such, it would be a difficult task to produce any other conviction, unless they *knew them* that labor among them, as I have just described that knowledge. There would quickly arise from such a knowledge, a conviction that the mechanical routine of outward duties was the smallest part of those cares which weigh upon the pastor's heart—that his most anxious thoughts were turned to the spiritual and eternal results of his labors, and his heaviest sighs were heaved in reference to that final account which must be given to the Judge of quick and dead, for the precious and immortal souls committed to his trust. Look at some of these results, as seen in the life that now is. How many careless sinners who have come to the sanctuary to fill up a vacant hour, hearing some word of exhortation which suits their case and fixes conviction on their minds, attend the holy worship and soon learn the language of penitence, and taste the sweetness of the Divine pardon. How many errors are corrected by the plain interpretation of GOD's holy word? How many consoling truths delivered, which serve to bind up the broken heart, and teach the afflicted the spirit of resignation. Brethren of the laity, the Christian pastor mingling with you in all those delightful charities of life which sweeten its cup, and alleviate its severest trials, claims a home in every heart, and when faithful to his trust, may I not say he claims it not in vain, and with such an acknowledged claim, how powerful shall be the influence of such an intercourse? The trifling of the man of the world is by degrees laid aside for a conversation at once reasonable and edifying, which it is his pleasure to hold with his pastor and friend. There is an inward self-reproach if he should ever, by indiscretion, unintentionally wound the feelings of one who he is convinced seeks only his true and eternal happiness. The exhortations of the pulpit are fastened upon his heart by the kind interchange of friendly offices, and thus step by step the servant of the altar introduces the long lost sinner to an acquaintance with his divine Master, and is made the instrument of everlasting comfort to the prodigal, who though once "dead" in trespasses and sins, is "alive again"—though "lost," long lost to virtue, is once more "found" in CHRIST. You see, from what has been said, brethren of the laity, how great is the work which lies before us; and how jointly and severally we are interested in its present labors and duties, and in its future and eternal results. Esteem then, "very highly in love," those "who watch for your souls." It is not your praise which is here invoked. Alas, what can avail us the praise of men when we come to stand before the eternal GOD. No, it is for the great *work's sake* in which we are mutually engaged. And by this *esteem* there is something more to be understood than the passing ceremonial of those common courtesies which good manners may require. Nay, something more than the mere approbation of sincere good will. It is an esteem which has GOD for its object and source. An esteem which your hearts are made to feel by a realizing sense of spiritual and eternal benefits, which the pastoral office has been the instrument of conveying to you. Esteem very highly in love, the spiritual guide who has led your steps to the city of refuge. Esteem him in love to GOD, who has been so gracious to you, in love for the Spirit of all grace, who sanctifieth and consoles the people of GOD.

From the Christian Witness.

CHRIST'S sermon on the mount is commonly regarded as a practical discourse upon Christian duties; and so it is; but it also involves Christian doctrine, enforcing it by the greatest cogency and variety of argument. Take, for example, the first sixteen verses of the fifth chapter of St. Matthew. "Blessed are the poor in spirit." He begins where all true religion begins, with contrition of soul. These are they who are brought to feel the burden of sin; and are bowed down before GOD; saying with Job, "Behold, I am vile." "Blessed are they that mourn." The natural and necessary consequence of seeing ourselves as we are, in the depth of our pollutions, is godly sorrow,—deep and unfeigned grief that we have thus sinned against a holy and just GOD, grieved his Holy Spirit, and spurned the love, even the dying love of our compassionate Saviour. "Blessed are the meek." A meek spirit is a subdued and softened spirit. It is the temper of that soul which is brought out of darkness and tribulation; freed from its load; filled with an overpowering sense of the condescension and pardoning love of GOD, and possessing his peace which passeth understanding. It is the first stage in the life of him who has the new-born hope of pardon and acceptance through the blood of the new covenant. Old things being now passed away, he finds himself engaged in the service of a new master; his objects, motives, desires, pleasures, all are heavenly, and therefore new; and he longs to be wholly and altogether like Him who is altogether lovely; he dreads the defilement of sin; his earnest aspirations are after holiness; he "hungers and thirsts after righteousness," and shall be filled. "Blessed are the merciful." The fruit of righteousness is mercy. The character of the religion of JESUS is mercy—compassion—kindness—tenderness of heart—forgiveness. And his disciples, having drank of that spiritual Rock, abound in mercy toward their fellow-men. Their missions, like his own, are all errands of mercy to benighted and suffering and perishing men. "Blessed are the pure in heart." The Christian pilgrim advances from strength to strength in the way to Zion. If he began in deep humiliation for sin, and has been transformed into the image of his heavenly Master, and has received the righteousness which is of GOD by faith, and has persevered diligently in holy obedience, doing his will, that he might "know of the doctrine;" this purity of heart is already his own. "Blessed are the peace-makers." The fruit of righteousness is sown in peace, of them that make peace. Our religion is a message of peace on earth, and of good will toward men. To promote this peace, the Christian labors continually. He seeks the peace of the Church and of the world.

Thus has our blessed Saviour given us an epitome of the life of his true disciple, from his new birth, to the time of his receiving the crown; every step in which, he pronounces blessed. He then proceeds to enforce his doctrine by argument. "Ye are the salt of the earth." The first argument is drawn from the state of the world around them, spared, as it is, for their sakes. Even ten righteous would have led the mercy of GOD to have spared Sodom; and though but Lot remained, yet the LORD hastened him out of it to Zoar, saying, "I cannot do any thing till thou come thither." This argument is addressed to Christian philanthropy. The next rises one degree higher. Christians are not only said to be the "light of the world," but are created such for the especial purpose of enlightening their fellow-men; and they are required to pursue the end of their spiritual creation from the principle of duty and filial obedience, which forms the second argument. The third appeals to the highest motive of holy love and gratitude to their Creator, Redeemer, and Sanctifier. "That they may glorify your Father which is heaven." His glory will be promoted by their good works. His religion will be honored, and his ways justified, and his redeeming mercy proclaimed, and the number of his worshippers increased, and additional voices will join to swell the choral anthem of his praises for ever.

COMMUNICATIONS.

For the Churchman.

THEOLOGY OF THE ROMISH CHURCH. NO. XIII.

IDOLATRY.

WE continue our proofs of idolatry from the last number, still giving quotations from manuals of devotion in the Romish Church.

5. *St. Michael.*

Honorable mention of him is made in many prayers, besides which we find the following direct petition addressed to him:

'Blessed St. Michael, defend us in the day of battle, that we may not be lost at the dreadful judgment. O angels of GOD, to whose care we are committed by the supreme clemency, enlighten, govern and defend us this night from all sin and danger,' &c. p. 277.

We come at last to the most remarkable saint in the whole calendar—'one among ten thousand'—one to whom (if the Popish account of him be true) we may apply the terms, 'holy, harmless and undefiled'—one who, 'though tempted like as we are, was yet without sin.' His name is,

6. *St. Aloysius.*

The prayers to him are headed, '*Devotion* to St. Aloysius.' p. 189.

As among the directions we find this, 'It is greatly recommended to all those who make this devotion, that they would frequently occupy themselves *in reading attentively the life of this saint*, particularly during the time their devotion continues,' p. 197, we will act in accordance with the advice, and take a look at his life as here laid down.

We find it thus recorded of him: 'His disciplines were frequent and bloody; his fasts almost continual, his very refection was so sparing, that it never exceeded the quantity of one ounce at any set meal. When deprived of his usual instruments of mortification, he was ever ingenious in finding out means to supply their want. Instead of hair shirts he would make use of small iron spikes and rowels of spurs, and would strow his bed with chips of wood, that his very rest might have a uniformity with his other actions, which were ever seasoned with mortification.' p. 199.

And this fanaticism is *now*, A. D. 1835, recommended for imitation to the credulous and the ignorant!

'The acts of his canonization testify that no one was ever more privileged; reflect on the words themselves: *Aloysius never suffered in his body the stings of the flesh, and never had in his mind an impure thought, which thing we read not in the lives of other saints.*' p. 202. [This last sentence is printed in *italics* in the 'Pious Guide,' from which we quote.]

And in conclusion—to complete the picture—we find it recorded, after an enumeration of his many and transcendent virtues—

'With these virtues, as with so many wings, did the angelical youth, Aloysius, fly to *that height of perfection*, as to resemble in some manner the very angels themselves.' p. 193.

And this *unscriptural* statement—this account of an exception to the rule, 'There is *none* that doeth good, no, not one'—is circulated among Papists at the very time; and by a curious misnomer the work abounding with such absurdities and idolatry is called 'the *Pious* Guide.'

'The canonization of the angelical youth Aloysius,' we are told, p. 192, 'was decreed by his Holiness Benedict XIII.' 'The devotion soon became general, and common to all. In order to promote and encourage the same by the concurrence of the apostolic See, [that is, in order to give a further incentive to the idolatrous worship of this saint,] Clement XII. *extended the plenary indulgence* granted by his predecessor to any one who, on his feast, should visit his altar; to those, also, who should pray before an altar where his feast happened to be kept.' *Ibid.*

They tell us, also, of the effect produced by this worship of St. Aloysius—

'Heaven seems to give its sanction to this zeal of the faithful by frequent and wonderful favors granted and obtained *through his powerful intercession*.' 'How agreeable a devotion of this nature was, St. Aloysius has showed by many and very signal blessings bestowed on his clients.' p. 192.

But let us look at the prayers themselves—

'Angelical youth, Aloysius, by the particular appointment of GOD's vicar upon earth, patron

of those who apply to studies,' &c., 'allow me from this day to choose and adopt thee patron and protector of my life and studies;' 'receive me as thy client and obedient servant, aid and assist me in the pursuit of virtue and learning; nourish and increase in me a purity of body and mind; turn off the snares laid against my chastity; warn and defend me against the dangers of the world; inspire my heart with a true and filial confidence in the ever-blessed Virgin Mary, the mother of good counsel; govern and direct me in my choice of a state of life,' &c. p. 189.

'Angelical youth, most loving protector and powerful advocate, Aloysius! as thy most unworthy servant and client, yet sensible of the favor thou enjoyest with God, the just reward of thy merit, *I humbly prostrate myself before the throne of thy glory.* I rejoice from my soul not only for the renown of thy name, illustrious upon earth by frequent and glorious prodigies; but also am overjoyed for the sublime pre-eminence with which God has been pleased to crown thy virtues in heaven.' 'Give me leave in a suppliant manner to entreat thy goodness to obtain for me a true condition and repentance, an undefiled purity of heart,' &c. 'Be thou ever present to me; protect and defend me, as well in life as in death, when my weakness will stand most in need of, and call for thy powerful assistance. Let me also, my dear and indulgent patron, most earnestly beg the particular grace of *N. N.*, which I confidently hope to obtain through thy holy intercession.' p. 193.

'O glorious St. Aloysius! *appointed by the Church of* Christ *as a worthy advocate for her children*, intercede for me; obtain for me what I ask in this novena,' &c. p. 195.

St. Aloysius also has his litany, pp. 190, 191, as the other saints, in which we find—

'St. Aloysius! mirror of mortification! mirror of *perfect* obedience! perpetual *adorer* of the eucharist!' &c., 'pray for us!'

But this idolatry sometimes takes place on a larger scale, and by one sweeping, comprehensive prayer, they invoke the aid of,

7. *All the Saints.*

There is what is called 'The Litany of Saints,' pp. 220–226, where the name of each one is invoked with the usual addition, 'Pray for us!' That our readers may know to whom Papists are accustomed to pray, we will give the names of some of them. There are about *sixty* in this litany.

'St. Gabriel! St. Raphael! St. Lawrence! St. Vincent! St. Fabian and St. Sebastian! St. Cosmos and St. Damian! St. Gervase and St. Protase! All ye holy Innocents! St. Bennet! St. Agatha! St. Lucy! St. Anastasia! all ye men and women, saints of God! make intercession for us!'

One more point remains to be considered. Papists find it difficult to explain how the saints can know and hear our prayers, without being gifted with the attributes of omniscience and omnipresence. In the Rhemish Testament is the following convincing argument brought forward to defend this point:

The note on Matt. xxii. 30, says, 'As Christ proveth here that in heaven they neither marry nor are married, because there they shall be as angels; by the very same reason is proved, that *saints may hear our prayers and help us, be they near or far off*, because the angels do so, and in every moment are present where they list, and need not to be near when they hear or help us.'

Romanists are obliged, however, sometimes to resort to a circuitous mode of obviating this difficulty. The following curious solution is given in 'The Catholic Christian Instructed,' published in Baltimore, 1834.

'The angels may know them [that is, our prayers] by being among us in quality of guardians; and *the saints may know them by the angels, whose conversation they enjoy.*' p. 183.

This is certainly a round-about way of doing business. Protestants present their petitions directly to God. Papists *by their own confession*, instead of going to Him 'whose ears are ever open unto their cry,' are obliged to trust to some angel to ask the saints to pray to God for them. There seems also, we think, some little disagreement on this important point between the explanation given in the Testament, and that laid down in the 'Catholic Christian Instructed.'

In the next number we will take up the subject of idolatry, as displayed in the worship of the Virgin Mary. We have been more particular in setting forth our proofs on this point, because Papists are accustomed to deny the charge. For example, when the Editor of the Churchman lately made some very just remarks on the idolatry of the anthem called the 'Stabat Mater,' the Catholic Diary in reply contended most strenuously that such a charge could not be substantiated against the Papal Church.

We ask Protestants, then, to read the prayers we have here given. We think that no nice and refined distinction between *religious* worship and *divine* worship can save them from being branded as idolatrous. If this is not pure and unmixed idolatry, we know not what is.

To those who love the pure faith of the Gospel—to those who believe that God has commanded holy hands to be in all places lifted up to him, *and to him only*, this subject should teach an impressive lesson. We have not brought forward these quotations merely to gratify curiosity, or to embitter your feelings against a corrupt and a corrupting Church. We have higher and better purposes in view. We wish to open your eyes to the true nature of Popery, that you may learn to distrust the denials of its advocates. We would have you know the extent (and it is fearful!) of this evil which now threatens us. We would have you rest no longer in quiet indifference while spiritual idolatry is sweeping over this fair land, and men are yielding themselves captives to a fatal delusion.

'The hour is coming, and even now is,' when the interests of the Church, and the safety of 'pure and undefiled religion,' demand vigorous and energetic exertions in defence of the truth. Another twenty years of inaction and it will be too late. The character of our country will then be determined. The cloud which is now hanging on our borders will then have crept over the land, shrouding all things in gloom, and enveloping us in a moral and intellectual darkness, which, like that of Egypt, will be 'a darkness which may be felt.' Then, instead of a spiritual worship ascending from these many millions to the one eternal God, who 'will not give his glory to another,' a corrupted faith will prevail acknowledging 'lords many, and gods many,' and bowing down its superstitious and degraded votaries, to statues and pictures and relics and images made with hands. A crisis has arrived in the condition of this country. 'Whatever our hands find to do, let us do it with all our might, for the night cometh in which no man can work.'

Could those saints, whom the Papist worships, speak in reply to his petitions, they would answer, almost in the words with which Paul and Barnabas addressed the deluded men who would have sacrificed to them, 'Sirs, why do ye these things? We also were men of like passions with you. Turn from these vanities unto the living God, which made heaven and earth and the sea, and all things that are therein.' Or, from each one of them, a reproving voice would be heard, saying, as did the angel to whom John ignorantly was kneeling, 'See thou do it not; for I am thy fellow-servant: worship God.'

Grostete.

For the Churchman.

THE CHURCH IN THE WEST.

Mr. Editor,—I have received a long and most interesting communication from a friend in Illinois, from which I send you the following extracts, in the hope that they may tend to recommend the immense claims of our western brethren to the faithful prayers and efficient exertions of the more favored portions of the Church.

Yours, &c. Missions.

"At this eventful period of the settlement of our country the question is as spontaneous as it is important, Where are the means which the immigrants bring along with them of keeping up the fear and knowledge of the Lord God of their fathers? Where are the instruments by which the faith once delivered to the saints can be preserved entire, or the sacraments of the Gospel duly administered? Is our primitive Church duly sensible of the vast importance of the present crisis, of its great behests, and of the tremendous responsibilities which it involves?

"Illinois contains 59,000 square miles, and is at present divided into 66 counties, some of which are as large as our smaller States. From history we learn that the State contained, in the year 1800, 3000 inhabitants; in 1809, 12,000; in 1818 it had sufficient population to entitle it to a station among the States of the Union; and in 1830, by an ordinance of Congress, a census was taken and found to be 155,000 inhabitants. By the same process, ordered by the State Legislature a few months after in the same year, the number was 161,000. This was the commencement of a rapid immigration, which has increased annually, so that the present number of the population is estimated at about 300,000. This is a little more than five souls to each square mile. At the end of this year it may be six to each square mile. That of Ohio is at this time about 25, for the same area on its surface."

"Now, considering the Protestant Episcopal Church as bearing the *divine* commission of her Lord and King, and invested with power to ordain and send forth ministers to 'preach the Gospel to all people,' 'teaching them to observe all things whatsoever he hath commanded them,' and that the sphere of her duty in obedience to this mandatory commission is co-extensive with a jurisdiction which she voluntarily received in the consecration of her bishops, and on which she acted in the adoption of her written constitution, embracing all the United States of North America, as well those which should be formed as those which were *then* formed,—are there not implied duties constituting responsibilities of no ordinary importance for which *she* must account to her heavenly Sovereign?

"The great disparity between *what is* and what *ought to be done*, in this very important matter, is but too apparent. The question should be, How is this disparity to be obviated in future? In answer, I must repeat what a thousand times has already been said, 'We want missionaries, and means to maintain them.'"

"The Episcopal Church has hitherto waited till the land was *already settled*—till the country was already filled with inhabitants—till the roads were already made and the streams bridged—till inns upon the road were already both erected and furnished with refreshments—till villages arose and towns and cities were builded,—and then has thought of sending forth a few missionaries—alas! how few! In the meantime what has been done? Others have occupied the ground which she was commanded to till—others (alas! how multifarious) have been feeding the flock which was committed to her charge; or—which is but too commonly and extensively the case—ignorance, infidelity and vice have had time to sow the seed and bring forth fruits unto death—death to all religion, in such abundance as to destroy all hopes of Gospel success, and render any efforts which the *Church* may make *hopeless*. This is the true state of things in relation to the country at large. As to the few missionaries who do obtain a footing in here and there one among our larger towns, they may, though late, as they do find a small number of scattered sheep of the fold who, from their reminiscences of former joys, still have not yet forgotten to love the ways of Zion, and like the children of Israel in Babylon, hanging their harps on the withering willows, weep and pray for her solemn feasts, till their prayers are answered before their numbers are minished by delay, and their hopes extinct; yet these few instances are but as the drop in the bucket, bearing but a very small proportion to what is required throughout the country at large—a vast extent of country settled and now settling—now lost and about to be lost to the Church for ever, which might have been saved and still may be saved to the enjoyment of our primitive ordinances had it been visited and could it yet be visited *when in the act of settling.*"

For the Churchman.

A CARD—"OFFERINGS OF THE CHURCH."

A member of the Church, deeply interested in whatever concerns her welfare, having read with much pleasure the plan of religious contribution recommended by the Bishop of New-Jersey to his Diocese, under the title of "Offerings of the Church," and having also heard of its favorable operations, under various modifications, in that Diocese and elsewhere, is desirous of obtaining whatever light on the subject the experience of those concerned may afford. He has gained much from the very satisfactory views of the practical operation of the plan given in the Journals of the Convention of New-Jersey and in the Missionary. He would, however, esteem it a particular favor to receive communications, containing such further accounts as the writers may be enabled to give, respecting its operation, and any modifications of it which may have been found desirable in particular parishes, in any portion of our Church. He especially wishes to know how, under its operation, the contributions of the parishes compare in amount with those previously made, and if this plan presents any hinderance, and to what extent, to the making, in the same parishes, special appeals for special purposes.

The object of the writer being to endeavor, as God may give him guidance and ability, to improve what information he may gain on this subject, to the general interests of the Church, he takes the liberty of respectfully soliciting the early attention to the subject of this communication, of such of the Reverend the Clergy as may have the means and the inclination to aid him. He also begs the favor of an insertion of this card in the other periodicals of the Church.

Communications to be addressed to Y. Z., at the Protestant Episcopal Press, New-York.

For the Churchman.

Mr. Editor,—I am one of the many who cordially thank you for the stand you have taken in defence of the altar against the unhallowed encroachments and attacks of Temperance Society advocates, and, as I verily believe, of the true principles of temperance societies, as they are now presented by the great mass of their official proceedings and publications. I have one request, however, to make of you; and that is, that in any further attention to the subject, by which you may show your preference of the heavenly over the earthly institution, you will avoid attributing to temperance societies, and their operations and members, such terms as *Temperance ranks—the Temperance cause*, &c. &c. The first occurs in your excellent article of the 18th instant. Temperance *Society* ranks, and Temperance *Society* cause, would be the proper expressions; and that for the obvious reason that the temperance ranks have many of their most faithful members, and the temperance cause many of its most zealous and efficient advocates, among those who have not felt themselves called upon, in duty, to join the Temperance Societies; but whose deliberate and conscientious sense of duty has not permitted them to do so,

A Temperance Man.

For the Churchman.

WASHINGTON COLLEGE.

During a late visit to Washington College, it was most gratifying to me to observe how large and solid a foundation has been laid for the future prosperity of the institution. Every thing seems planned and executed with a view to permanency—a more costly mode of proceeding at first, it is true, but far the best economy in the end. Nothing can exceed the natural beauty of the situation, which the hand of art is gradually unfolding and improving. On ascending the breezy eminence, carpeted with green and thickly studded with young trees, a noble prospect over the beautiful valley of the Connecticut opens to the eye; and the difference between the bracing atmosphere, and the comparatively confined one of Main-street, even in that proverbially healthy city, is strikingly perceptible. Throughout the institution there is a prevailing appearance of quiet and good order, which harmonizes well with one's ideas of literary retirement; and, from what I saw and learned of the state of discipline, of the sober, yet cheerful and contented appearance of the inmates, and of the attention and faithfulness of the officers, I am persuaded that there are few places of education in the country whose claims to a favorable notice are of a higher order.

On entering the library I was surprised at the number, and richness, and variety of the volumes which lined the alcoves, and strowed the floor—the fruits, in part, of Dr. Jarvis' long sojourn in Europe, and which he was busily engaged in classifying and arranging. The collection of ecclesiastical history is said not to be exceeded by any in the United States: in fact, every publication in that department is to be found there. It is no secret, I believe, that the Doctor is about undertaking to supply that desideratum in English literature—a full Ecclesiastical History—a work to which no man in the Church is, probably, more competent than himself. His valuable services are, I am told, to be hereafter rendered to the College as a teacher of Hebrew, and probably in some other department also.

As a Churchman, and a friend to the combined influence of religion and science, I cannot but congratulate myself and the Church on the existence of this noble institution. Conducted as it now appears to be, with the patronage it is receiving, and will undoubtedly receive hereafter, and may I not add, the bequests and donations which will be cast into the treasury by the friends of literature and religion; it must become a blessing to the Church and the country.

Viator.

For the Churchman.

A Grammar of the Hebrew Language, with a brief Chrestomathy, for the use of Beginners By George Bush, Professor of Hebrew and Oriental Literature in the New-York City University. New-York: Leavitt, Lord & Co. Boston: Crocker & Brewster. 1835.

From the first annunciation of this book, we have awaited its appearance with much interest. It was reasonable to believe that the character of mind so conspicuous in the Notes upon Genesis and Exodus, and no less so in that most able work (confessedly able in the execution, whatever may be thought of particular conclusions,) upon the Millenium, viz. the ability to seize upon the essential points of a subject, and so to present them as to inform without perplexing the reader, would be of material service for the present undertaking. No fault is more common, either in general commentaries or in works exclusively philological, than to present a collection of materials, from which a valuable treatise might be drawn, but without so embodying the necessary conclusions as to afford the instruction that an ordinary student most needs. To say that Mr. Bush has avoided this fault in the present volume, is only to affirm what the readers of the works above cited must have remarked as one of his distinguishing excellences as a writer.

Particular criticism cannot be here attempted. It is enough to say, for the information of students in this most interesting and valuable department of human (rather divine) knowledge, that in this grammar they will find all the information requisite for ordinary purposes, in a form more accessible and inviting than has usually been given it. The abandonment of declensions is certainly judicious in a language where they are no more proper than in the Italian, French or English. The arrangement of the paradigms of verbs, so as to present the notes upon each in connexion with the form, is also highly advantageous.

Minor recommendations are, the inviting character of the print, and the moderate price, $1 25, (the Chrestomathy being part of the same volume.) Students in Hebrew, especially if they have made trial of other grammars, will deem this work a valuable accession to our facilities for the acquisition of this original and sacred tongue.

It need scarce be added, that this commendation is given without any disposition to injure the deserved repute of the almost father of Hebrew literature in this country. He will not, surely, regret that a spirit which he has done so much to promote, should develope itself in new and felicitous attempts to improve the field that he so arduously and successfully cultivates.

C. S. A.

THE CHURCHMAN.

SATURDAY, AUGUST 1, 1835.

RIGHT AT LAST.

"*He will come out right at last*" is the natural reflection of one grown old in the ways of wisdom and experience when he sees a generous but undisciplined and impetuous youth scorning the advice of his seniors and vaunting his new discoveries with the boyish flush of vain confidence and illusive hopes. It seems to be almost a necessity of our nature that we can never value aright the lessons of wisdom until they have been engraved on the soul with the iron pen of experience. There is a time in most men's life when vanity, self-confidence and disregard for wholesome authority are too strong to be resisted. This is matter of common observation, and we ordinarily say of such persons that "they are sowing their wild oats." After awhile, however, their projects fail and their ardor cools; and, as if awaking from a reverie, they acknowledge their delusion and folly, and repair to their seniors for example and counsel. The same thing happens with bodies of men as with individuals. In the religious world especially there is always a large class who are shooting off from the "Old Paths" to test the efficacy of "new measures," and when they have tried them to their hearts' content they are fain to retrace their steps, and come back to the very point from which they started, and which, had they been blessed with a little more maturity of wisdom, they would never have abandoned. Let the reader peruse—and peruse carefully—the following sensible remarks of a respectable clergyman of this city at the late "State Temperance Convention" at Buffalo, and he will be at no loss to apply what we have said.

"The Rev. C. Mason of New-York, concluded the exercises of the meeting with a few pertinent remarks, some of them very valuable.

"He called attention to one important principle—that God, our heavenly Father, had set in the world one grand reforming power—it was the Gospel. The standard of morality can never rise higher than the Church shall raise it. It can never get above the Church. And God has put the reforming instrument into the hands of the clergy. On the Church rests the great responsibility. But till recently the Church has been all wrong. He here went on to state the facts of the case, how that the clergy and the deacons and the elders, one and all, made and sold and drank alcohol. It was from this state of the Church that originated the necessity of a temperance society. It was a reformation society upon the Church. A temperance society is an anomaly and a monstrosity. It has grown out of the delinquencies and vices of the Church. The work of temperance societies is the work of the Church. The great principle that he would insist on is, that the *Church must take up the subject.* They must stop admitting into the Church all such as drink, or have aught to do with alcohol. We are never to divorce the cause of temperance from the cause of religion."

Mr. Mason has here uttered much and weighty truth, and it is perhaps the more clearly and vigorously expressed from its apparently breaking in upon his mind with the freshness of a new discovery. He may rely upon it that the Gospel *is* the one grand reforming power; that the standard of morality can never rise higher than the Church shall raise it; that the Temperance Society *is* an "anomaly" and a "monstrosity," and that the promotion of temperance *is the work of the Church.* We hail such sentiments from such a quarter as indications of returning reason; and after the "younger sons" have become satisfied of their folly in wasting their energies in the novel and fitful schemes of the world, we shall rejoice to welcome them back to their "Father's house:" happy in the thought that they have come out *right at last.*

If the reporter of his "brother Mason's" speech is less profound in his reflections, he still writes like an honest man, and the movements of his mind, hurled off as it has been to the very extremity of an eccentric orbit, and now unconsciously reacting and preparing to shoot back in the opposite direction, are by no means destitute of interest.

"I rejoice and thank God that Brother Mason has had the courage to come out and advance these sentiments, and wish they could be rung in the ears of the Church from Maine to Georgia. It is high time that the Church understood these things. I am fully convinced that the Church is altogether in the back ground, and that we have several other societies besides the temperance societies that are perfect 'anomalies'—mere 'monstrosities'—'reformation societies on the Church.' They are taking the work of the Church out of her own hands. It has come to that pass that the Church, as such, has contrived to evade almost every responsibility. The duty of going out as the primitive Church did (see Acts viii. 1 and 4) to preach the Gospel has been shouldered off upon our missionary societies. The duty of going round from house to house to preach the Word of God has been laid on the Tract Society. The duty of training up her own sons for the work of the ministry has been cast off upon the Education Society, (a mere step-mother.) The duty of circulating the Bible is devolved on the Bible Society, and so on; until finally it would seem that the Church had nothing to do but fold her arms and sit down to watch this great machinery which has been manufactured and set in motion—machinery which all the wisdom and invention of Jesus Christ and his inspired Apostles never discovered, and which, I believe, never would have been discovered had the Church continued in succeeding generations to discharge her duties and appropriate functions as she did during the middle of the first century."

We would assure this worthy brother, too, that he has unwittingly stumbled on a most important truth. The Church in which his lot is cast, and which has seemingly run forward till it is fairly out of breath, has done—as every blindfolded man is sure to do—nothing more than move round and round in a circle, and is, as a matter of course, "altogether in the back ground," and far enough behind those who, with their eyes open, have moved steadily forward in the narrow path of primitive usage and scriptural requirement. He is certainly more than half right in the opinion that the Tract Society, the Education Society, the Missionary Society, and all other societies which do not harmonize with the unity of the Church are no better than excrescences, and serve only to mar her symmetry and multiply distractions. Our complainant, we repeat, may rely upon it that he has at length hit upon the truth. The Church, as he sees it, is *society-ridden*, and that too to such "a pass" that *as a Church* it "has evaded almost every responsibility;" so that we are by no means surprised to hear him exclaim that "it would finally seem as if the Church had nothing to do but to fold her arms and sit down to watch the machinery" which the empirics of religion have set in motion, and "which all the wisdom and invention of Jesus Christ and his inspired Apostles never discovered." We hope that our waking friend will rub his eyes, dispel his dreamy visions, and look closely into "the duties and appropriate functions of the Church during the middle of the first century," and we have little doubt that he too, after all his vagaries, will come out *right at last.*

Just so it is with *revivals*. Some zealous ministers are dissatisfied with the apathy which prevails in a Church where all the means of grace are regularly used. And God knows they had need to be dissatisfied, for there is at best too much coldness and indifference. But, instead of seeking to remedy this evil by increased diligence and prayer in the use of ordinary means, these ardent brethren adopt "new measures," and make extraordinary efforts to produce a revival. This is attended for awhile with such blessed effects that after repeating the experiment in different places they ask, *Why cannot we have a revival all the time?** Here at length the thought breaks in upon them as a new and glorious discovery that the Church ought *to be always in a state of revival.* But preaching, which is to last always, must not be repeated every day, for in this way both minister and people would soon be exhausted; so that when they set about laying out their plans for a *perpetual revival* they come back to the old measures, and are content to have weekly lectures and preaching on the Lord's day. Thus it is that they learn wisdom from experience, and after having sowed the wind and reaped the whirlwind, return to the paths of sober and substantial piety, and happily come out *right at last.*

But the best is to come; and we believe that when the reader has perused the concluding extract he will be so pleased with its blunt truth and quaint sincerity as to blame us for not having given it to him before. "I believe, Brother Leavitt," the same writer continues, "there *is vastly too much clock-work* about preaching the Gospel. *It is constantly getting out of order, and it takes the Church almost all the time to keep it in repair.* For my part, when I look round among our fifty societies, and try to do a little for one, and a little for another, *I get perfectly distracted.* It is time the Church should look into this subject; and for one I hope I shall hear further from Brother Mason on this subject."

Thus it is that extremes meet; and we trust that Brother Leavitt, and Brother Mason, and all the other members of the fraternity, after they have pushed their experiments to the utmost, will return from their religious "distractions," and take counsel of those who are wise enough to avoid them; and so come out right at last.

* See the New-York Evangelist *passim*.

EXCLUSIVENESS OF THE EPISCOPAL CHURCH.

The Editor of the American Presbyterian, in reply to a pamphlet lately addressed to him, assigns his reasons for the publication of a tract of Dr. Miller's, admitting the movement, if we understand right, to have been on his own part of a hostile character. We give an extract.

"In the second place, it is a fact too well known to render proof of it necessary, that most of the *clergy* of the Episcopal Church not only maintain that Episcopal ordination is of *superior* validity to any other, but that it is the *only* ordination that entitles the recipient to minister in holy things; and *they act up to the full extent of this belief.* They will not permit the clergy of other denominations to occupy their pulpits, but will occupy the pulpits of other denominations, (in this respect more charitable than themselves,) and, while occupying them, more than insinuate that they are right and all others wrong; nor will they commune with others in the sacrament of the Lord's Supper. In other words, the *clergy* of the Episcopal Church would *unchurch* other denominations, and deny them, so far as their influence operates, the honor and consolation of being an integral part of the Christian Church. This exclusiveness, which must of necessity interfere with the civility and amenities that ought to characterize the intercourse of Christians of different denominations, we confess we would be glad to see done away, and being done away, we believe it would add much to the increase and prosperity of that Church and the advancement of the Christian cause."

If the writer had assailed the *clergy* of the Episcopal Church, it is quite pertinent to adduce their opinions as the reasons of his aggression. But if, as we understand to be the case, he has assailed *the Church itself*, we think he should have found his reasons in *the declarations of the Church*, and not in *the opinions of the clergy*. In telling us what the clergy maintain he is very liable to err; but a brief reference to a Prayer-book would enable him to say what the Church maintains without danger of mistake. If he means the above extract for an exposition of the views maintained by the Protestant Episcopal Church, we discard it in every line and letter. The Episcopal Church makes no comparison of her own ordination with that of other churches, and of course neither asserts its superiority nor its exclusive excellence. That she does not permit the ministers of other denominations to minister within her pale is true, but that she assigns for this regulation the reason implied above is not true: and we are just as much at liberty to regard the regulation as *a wise provision of the Church for preserving her own peace and integrity* as we are to explain it on the hypothesis of exclusive validity. That she permits her clergy to occupy the pulpits of other denominations is true; and if in this respect other denominations think they show more charity, they must permit us to think that they show less wisdom. It is not true, however, that by this permission she insinuates that herself is right and all others wrong. It is not true that she restricts her ministers from communing with others at the Lord's Supper. It is not true that she unchurches other denominations or denies them the honor and consolation of being an integral part of the Christian Church. We trust therefore that no such ungrounded prejudices as to the exclusiveness of the Episcopal Church will prevent any from examining those claims to superiority which her clergy, as the clergy of every church are in consistency and good faith bound to do, unanimously advance in her behalf: a superiority, *viz.* in purity of doctrine, a superiority in scriptural warrant for her government, a superiority in approximating, in all her usages, the model of the Primitive Church; a superiority in organization which enables her to throw off extraneous influence, avoid distractions from without, and evolve her energies simply from the word of God within; and a superiority, in fine, in the delicate task of combining the antagonist forces of the *vigor* which conquers the world and the *stability* which retains the conquests. Such claims of superiority the clergy of the Episcopal Church do make in her behalf, and the clergy of all other denominations ought, if they are honest men, to make these or equivalent claims in behalf of the church to which they respectively belong.

THE CHURCH ECLIPSED.

"If there is a spot upon our earth which the holy angels love to gaze upon, it is the green plat and peaceful shades of the American Bible Society. Here Christians of every name can retire from the din, bustle and strife of the world, forget their party distinctions, and feel that they are one. Here the waters of life issue, and party thirst is quenched. Here Christians of every name can walk arm in arm upon the verdant banks of these waters, and talk without reserve of the time when they hope to be truly one with the Master above. There they can gaze together with profit, pleasure and delight upon these waters glistering in the beams of the Sun of Righteousness as they walk onward through the nations of the earth, scattering upon the most benighted shores the seeds of civil and religious liberty, and become imbued in an eminent degree with the true spirit of the Gospel."—*Gambier Observer.*

The Bishop of North-Carolina.—"Letters received from Bishop Ives," says the Missionary, "by the last packet, represent his health as very greatly improved. 'My strength,' he says, 'since I left home, has increased tenfold.' May God continue to have mercy upon him, and not on him only, but on us also, lest we should have sorrow upon sorrow!"

West Point.—In the report of the Board of Visiters to this institution for the present year, which has just been published, we find the following. As far as we understand it, it is interesting. To those of our readers who know more of the matter, it may have yet greater interest.—*Gambier Observer.*

"The attention of the Board was directed to the course of religious instruction. This course is necessarily of vital importance. During the present visitation the chaplain, to whom this department is intrusted, has been under arrest. There was, therefore, no opportunity of witnessing the manner in which the duties belonging to this department are performed. The importance of the duties to be performed by the chaplain has induced the Board of Visiters to recommend that the Secretary of War institute an inquiry into the causes which have led to a suspension of the performance of those duties."

For the Churchman.

DEPUTIES TO THE GENERAL CONVENTION.

The subscriber would hereby respectfully remind his brethren, the clerical and lay deputies from this Diocese to the General Convention, of the following provision contained in the IXth of our Diocesan Canons, Section 2,—

"It shall be the duty of the deputies elect, to signify to the Bishop, on some day within three weeks of the meeting of the General Convention, and at least one week before such meeting, their acceptance of the appointment, and their intention to perform its duties; in default of which the Bishop shall designate, from the list of provisional deputies, so many as may be necessary to insure, as far as practicable, a full representation of the Diocese."

The deputies elect are the Rev. Thomas Lyell, D. D., the Rev. John Reed, D. D., the Rev. Henry Anthon, D. D., the Rev. Francis L. Hawks, D. D., Peter A. Jay, Esq., Thomas L. Ogden, Esq., the Hon. James Emott, and Stephen Warren, Esq.

The day appointed for the meeting of the General Convention is Wednesday, the 19th day of August, in the City of Philadelphia.

Benjamin T. Onderdonk.

New-York, July 28, 1835.

THE SOLDIER'S LETTER.

The subscriber gratefully acknowledges the following anonymous communication, with its enclosure, to be appropriated to the purchase of books for the soldier whose letter appeared in the Churchman of the 18th instant.

Floyd Smith,
July 28, 1835. *Agent Prot. Episc. Press.*

'The letter from a soldier, published in the Churchman of the 18th instant, was read with deep interest by the writer, who, having himself in his more youthful days served in the tented field, has had the opportunity of learning the great good that might be effected by the well-directed exertions of the Christian soldier among his comrades. Such a one your correspondent appears to be, and the *writer* is therefore anxious that *all the books*, including *that of sermons*, so feelingly and so modestly asked for, should be immediately sent; and for that purpose ten dollars are enclosed, with the promise that such further sum as may be due, after completing the order, shall be forwarded to you on being informed through the Churchman of the amount of the same.

New-York, July 25, 1835.'

SPIRIT OF THE ENGLISH RELIGIOUS MAGAZINES.

Having seen the first numbers of this publication, consisting of the most able articles from the foreign religious periodicals, judiciously selected, and neatly printed at a very low expense at the Missionary Press, Burlington, N. J., and desirous that a work of this high character and merit should be sustained by the members of the Protestant Episcopal Church in the United States, we, whose names are subscribed, take pleasure in recommending it to that extensive encouragement and circulation which we consider it so justly deserves.

Benjamin T. Onderdonk,
H. U. Onderdonk,
Tho. House Taylor,
H. Anthon,
B. B. Smith,
James Milnor,
L. P. Bayard,
W. Creighton,
P. S. Chauncey,
Thomas Pyne.

THE Rt. Rev. Bishop Chase, of Illinois, will, it is expected, to-morrow, in St. Paul's Chapel in the morning, and in St. John's Chapel in the afternoon, make an appeal in behalf of the Church in that State, with a view not to an immediate collection, but to disseminate information, and endeavor to excite an interest favorable to missionary operations in that interesting section of our country.

For the Churchman.

A CARD—JOURNALS WANTED.

A PERSON, extremely anxious to have in possession a complete set of the Journals of the General Convention, and also of the Convention of this Diocese, is in want of the following:

General Convention, from 1817 to 1826 inclusive.

New-York Convention,—all prior to 1804; the Special Convention in May, 1811; and the Conventions of 1821 and 1823.

As speedy a supply of the above as practicable is earnestly desired. If any person has a spare copy of each or any of them, he will confer a great favor by sending it, by post, to the Protestant Episcopal Press, New-York, directed to A. B. If to any such person a remuneration for the copy or copies sent would be desirable, it will be gladly made.

The Auburn Gospel Messenger is requested to copy the above.

SUNDAY SCHOOL REPORTS.

CHURCH OF THE EPIPHANY SCHOOL.

OUR library contains 220 volumes, and though these are well selected for the reading of Sunday scholars, their number is quite inadequate to a school whose average attendance is 200. The maintenance and increase of Sunday school libraries is an object at all times worthy the special notice of the church or society with which they are connected; and without this assistance, in our own case, it will be impossible much longer to keep alive among the children that eager desire for books, and habit of reading, which is so important to their spiritual welfare. We throw out this remark in the hope of calling to this subject the attention of those who possess both the opportunity and willingness to aid us, but who are liable, from the multiplicity of other and greater concerns, to overlook so small a matter as a Sunday school library. But this instrument, though it be a humble, is yet a most efficient means, in its influence on the hearts of children, of advancing the Redeemer's kingdom. How often are deep and abiding religious impressions made on the minds of children by reading an interesting tract or library book; and how often, too, does the HOLY SPIRIT follow up those impressions, and make them, as it were, the very ground-work on which is afterward built the matured Christian character. Our plan of distributing books is formed with a view to make them rewards for regular attendance at school, and attention to studies. The Teacher designates, whenever it may be necessary, the child who by default has forfeited the privilege of drawing a book. This has been felt by the scholars to be a severe punishment and disgrace, and is, therefore, a very valuable auxiliary in preserving order, punctuality and diligence. This plan of distributing greatly enhances the usefulness of our library.

Being a mission school, special care and attention have been given to the duty of visiting. We are surrounded by zealous and active Christian laborers of various denominations, which renders it the more incumbent on us to be diligent in teaching that form of sound words which, it is believed, our Church alone holds in its original purity. Another motive for laying peculiar stress on the duty of visiting is derived from the circumstance that the objects of our labors are the poor and ignorant. This class of persons, though they stand most in need, with regard to the present life, of the supports and consolations of the blessed Gospel of peace, seem least sensible of its inestimable value. In numerous cases there are found by our visiters, parents and children living in the most alarming indifference as to their everlasting welfare, with scarcely a thought of their own souls, of GOD, and a future judgment. With these additional incitements, in a great degree peculiar to a mission school, our teachers have been organized into district committees for visiting. Each committee, consisting of two or three, is furnished with a blank book, in which are entered the name of the street, the number of the house, and the persons visited; together with any observations that may be useful to preserve. An abstract of this book furnishes matter for a report at the Teachers' quarterly meetings. The Superintendent also visits weekly a sufficient number to enable him to call on every family connected with the school at least once in three months. The object of these visits is to converse with the parents respecting their children, and to leave them a tract. On the second visit this tract forms the subject of conversation. This system, where it can be followed out, may be made productive of an almost indefinite amount of good. It is attended with but a trifling expense of time and labor; and no one who has once engaged in it with a right spirit, and experienced its happy effects on himself and on those whom he visits, will ever relinquish it, unless compelled so to do by necessity. During the past month, by the employment to this purpose of two or three hours every Saturday, I have been enabled to visit about 40 families, and distribute about 100 tracts. The most favorable opportunities are here afforded to speak in behalf of our beloved institution, and to urge its claims on parents; and it is truly encouraging not only to hear those claims allowed, but zealously and warmly advocated in almost every instance. The way seems now to be fully prepared, by the instrumentality of Sunday schools, to bring about the most astonishing results. One thing only is wanting: a deeper sense of the importance of the subject, a more lively concern for the salvation of perishing souls, and a more ardent desire to promote the glory of GOD.

Our system of instruction is substantially the same as that prescribed by the Society. The only material alteration in it is the introduction, in the afternoon, of a general exercise.

Teachers' meetings are held weekly on Friday evenings, for the purpose of studying and preparing the general exercise for the ensuing Sunday. That exercise consists in the children giving, as they are required, proof texts on the subject under examination. In order that this may be thoroughly performed, it is necessary that the scholars have the direction and aid of their teachers. It was found that a general exercise, in which the teachers sustained no part, was devoid of interest to them, and of little benefit to the children. This circumstance gave rise to weekly meetings of the teachers. These meetings are under the personal and entire control of the missionary, who presides and conducts them. This arrangement, however, is of so recent a date, that we cannot state its results as facts that *have* occurred, but we may state them as, under the Divine blessing, *soon about* to take place, and to be of vital importance to the spiritual welfare of our school. It will not perhaps tend directly to increase the number of its teachers or scholars, but it will increase the number of the Saviour's true disciples; it will be the means, under GOD, of strengthening the weak, confirming the doubtful, and awakening the careless Christian. And how could less be expected from weekly meetings to study practically the word of GOD under the guidance and teaching of one of his authorized ministers? It is indeed a blessed privilege both to him who teaches, and to those who are taught.

Search the Scriptures, was the command given by CHRIST to all his disciples promiscuously. But Sunday school teachers have an additional reason for obeying this precept. Not only are they presumed to be themselves good disciples, but they have taken upon them the office to assist to make others such. How important then the constant reading of the Bible, not only to become acquainted with its sacred contents, but to imbibe its spirit.

We would here relate one or two general facts that have an important bearing on Sunday school instruction. It had been frequently observed by the Superintendent that many of the teachers seemed to give their whole attention to the mere letter, and neglect the spirit of their instructions. This distinction was indeed a vital one, and of momentous consequence to the children. In one instance particularly, its effects were strongly marked. In the highest class of boys, composed of scholars who had been for years in Sunday schools, and have passed through all the grades of study, it was too plainly to be seen that their advancement had been little more than intellectual. Their deportment and conversation gave painful evidence that the truth had not reached the heart. There was not, it is true, any thing particularly reprehensible in their conduct. They were regular and punctual in attendance, and attentive to their studies; obedient and respectful to their teacher. But in the devotional exercises of the school, in the services of the sanctuary, and on all other occasions where the religious character alone was brought into exercise, they were evidently wanting. A cold and careless manner attended them in the performance of their higher duties which showed to the eye of their teacher that they possessed not a spark of the spirit of that Saviour whom they professed to serve. The course of instruction was therefore entirely changed, and the truth was made to apply to their own individual case; it was brought home to their own hearts. And in the short period of three Sundays a delightful change was experienced by the whole class. They have exhibited from that time up to the present every mark of pious and humble Christians. On several occasions the teacher has observed them considerably affected as he related to them the touching narrative of JESUS dying for *their* sins.

These facts seem to illustrate a principle in Sunday school instruction which is of the highest moment to the real utility of our labors. Indeed, if our instructions are not in the main practical, and addressed to the feelings as well as the head, we are in danger of injuring rather than serving the cause in which we are engaged. If children are accustomed in Sunday schools to speak and hear of divine things in a cold, formal spirit, they will be likely to carry the same spirit with them in the more sacred and more important exercises of public worship. They will be liable to become merely nominal Christians; and if this character is formed in youth it will doubtless be confirmed in age. Let us, then, who are superintendents and teachers, be solicitous to avoid this error, which strikes at the very root of all that is truly valuable in the religion of JESUS.

INTELLIGENCE.

ORDINATION.—On Thursday, July 2d, in St. John's Church, New-Milford, the Right Rev. Bishop Brownell admitted to the Holy Order of Deacons, William Watson, an alumnus of the Theological Seminary of the Protestant Episcopal Church, and one of the last graduating class. The sermon was preached by the Rev. Dr. S. F. Jarvis. Prayers were read by the Rev. Mr. Hall, of Danbury. The candidate was presented by the Rev. E. Huntington, Rector of the church. The Rev. J. T. Covell, of Bloomfield, Rev. S. Starr, of Camden, Rev. R. Camp, of Sharon, were among the attending clergymen.

THE Rev. Ephraim Punderson, late a presbyter of this Diocese, having taken a letter of dismission to that of Ohio, and been received by its Bishop, has changed accordingly his canonical residence.

The Rev. William Ingraham Kip, of this Diocese, has accepted a unanimous call to the rectorship of St. Peter's Church, Morristown, N. J.

ON Wednesday last an Episcopal church was organized at Haverstraw, Rockland county, N. Y., under the name of Trinity Church of Samsondale, and the following gentlemen were elected officers:

Wardens—Elisha Peck, E. H. Warner.

Vestrymen—John J. Suffern, Henry Beebee, Jerome Fuller, Enoch Wiswall, James De La Montagne, Thomas Murphy, Wm. Jones, Alex. H. Wells.

We are much pleased with the information, and wish them GOD speed, this being the first and only church of the Episcopal order that has been organized in that county.—*Com.*

From the Episcopal Recorder.

Bristol College.—We were allowed the privilege on Wednesday of the present week (the 22d instant) of attending the Second Annual Commencement of the institution whose name appears at the head of our notice. The day was very pleasant. A steamboat, which had been chartered for the purpose, left Arch-street wharf at half past 8 o'clock, conveying to the College a highly respectable and crowded company from the city. The following were the

Order of Exercises.

Prayers by the President.

SACRED MUSIC.

Annual Address of the President—Subject: "The Study of the Holy Scriptures as a part of Liberal Education."

MUSIC.

1. Latin Salutatory.—G. Thurston Bedell, Philad., Pa.
2. Oration.—"The Missionary Life."—James A. Buck,* Baltimore, Md.
3. Poem.—"The Contrast: the Past and the Present."—Stephen Patterson, Brooklyn, N. Y.

MUSIC.

4. Oration in French.—"Sur le Sort Malheureux de Marie Antoinette."—B. B. Minor, Fredericksburg, Va.
5. Dissertation.—"Intemperance."—A. Shiras, Mount Holly, N. J.
6. Oration.—Fame attendant upon Success."—R. T. Mason, Fairfax Co., Va.
7. Colloquy.—"Phrenology."—N. S. Malbone, Brooklyn, N. Y., and W. T. Leavell, Fredericksburg, Va.

MUSIC.

8. Poem.—"Patriotism."—Montgomery P. Shaw, Reading, Pa.
9. Oration.—"Ancient and Modern Education contrasted."—E. B. McGuire, Fredericksburg, Va.
10. Oration.—"Future Prospects of Greece."—W. T. Leavell, Fredericksburg, Va.
11. Oration.—"Present Condition of the American Indians."—B. F. Watson, Philad., Pa.

MUSIC.

12. Oration in Greek.—"Περι των πολλων της παιδειας"—T. A. Todd, Philadelphia, Pa.
13. Forensic Dispute.—"Foreign Emigration."—C. J. Gibson, Richmond, Va., and F. T. Fales, Bristol, R. I.
14. Oration.—"Eulogy on the Character of Hannah More."—D. Hillhouse Buel, Troy, N. Y.

MUSIC.

Degrees.—No degrees conferred till the Commencement of 1836.

Benediction.

The audience numbered, we should think, from seven to eight hundred; a large audience, when it is considered that the College is situated completely in the country, and that no conveniences are to be found for strangers at a distance nearer than three or four miles. Many were present from Burlington, Bristol, and the neighboring towns, though our own city (Philadelphia) supplied much the larger portion. A number of clergy were present from New-York, New-Jersey, Maryland, Virginia, and our own Diocese. We mention this fact, because so full an attendance shows the interest entertained in the community toward the College. The fact was very cheering to the friends of the institution.

Thirty-seven students have, at a recent examination, been admitted to the *Freshman Class.* It is expected that about twenty of those whose names are already entered for examination at the commencement of the ensuing term, will be admitted to this class. The whole number in the Freshman, Sophomore, Junior and Senior classes at present is *eighty.*

The number of students in the *College Proper, the Academical Department, and Select School, is one hundred and twenty.*

The present Faculty and other Officers of Bristol College.

Rev. Chauncey Colton, D. D., President.

Rev. C. I. Good, A. M., Professor of the Greek Language, Literature and Antiquities.

William N. Pendleton, A. M., Professor of Mathematics, Natural Philosophy and Civil Engineering.

Rev. C. S. Henry, A. M., Professor of Intellectual and Moral Philosophy and Belles Lettres.

Adrian R. Terry, M. D., Professor of Chemistry and Natural History.

Joseph Packard, A. M., Professor of the Latin, Hebrew, and German Languages and Literature,—and Librarian.

Rev. John W. French, A. M., Professor of Rhetoric and Oratory.

Granville Sharpe Pattison, M. D., Lecturer on Anatomy and Physiology.

Robert Rose, A. M., Tutor.

E. C. Thurston, Superintendent of the Department of Physical Education.

* Excused.

Clerical Changes.—The Rev. Richard D. Hall has accepted a unanimous call of the vestries of St. Paul's Church, Chester, and St. Martin's, Marcus Hook, Pa., as Rector; vacated by the resignation of the Rev. John B. Clemson, now Rector of the Church of the Ascension in this city. We are informed that the Church in Chester has been much improved in the interior, and that on the day of offering the new pews there was a considerable demand, and more could have been disposed of. The Church in Marcus Hook is to be enlarged several feet to accommodate an increase of the congregation.—*Ibid.*

Ordination.—At an ordination held in St. Paul's Church, Alexandria, D. C., on Thursday evening, 16th instant, by the Rt. Rev. Bishop Moore, William N. Diehl and Charles E. Pleasants, of this city, Horace Stringfellow, of Virginia, and John Allberger and Henry Williams, of Maryland, were admitted to the order of Deacons; and Rev. John Martin and Rev. Philip Slaughter, jun., to the order of the Priesthood. Evening service was conducted by the Rev. Charles B. Dana. The candidates were presented by the Rev. James T. Johnson. Sermon by the Rev. John Johns, D. D., from 1st Tim. iv. 16: "Take heed unto thyself and unto the doctrine," &c.—*Ibid.*

Theological Seminary of Virginia.—The annual examination of the students of the Theological Seminary of Virginia, took place at the Seminary, on Wednesday the 15th instant, five of whom, on the ensuing day, were admitted to the ministry of the Church.

The Board of Trustees have elected the Rev. William Sparrow, of Ohio, professor of Sacred Literature in the Theological Seminary of Virginia. It is not yet known whether Mr. Sparrow will accept of this appointment. *Ibid.*

The Annual Meeting of the Society of the Alumni of the Theological Seminary of Virginia, took place on the 15th and 16th instants; on Thursday morning the 16th instant, the Annual Sermon was preached by the Rev. John B. McGuire. We shall hereafter furnish an abstract of their proceedings.—*Ibid.*

The Press in the Islands of the Sea.—We have before us the copy of a curious paper, issued by the missionaries of the Sandwich Islands, dated August 8, 1834. The name is 'Lama Hawaii.' The number on our table is ornamented with a figure of the Reindeer. We doubt not that the object of this well appearing quarto, is to diffuse useful and religious knowledge through those remote portions of the world, and all must be glad that the influence of the press is likely to be extensively felt through the abodes of 'men benighted,' and no Christian will to them the 'lamp of life deny.'

Though we have not the least knowledge of the dialect in which this paper appears, we cannot but present a specimen from the first article, which will give our readers an idea of the appearance of the whole.

'NO KA RIENADIA.'

'Ua like ke kiekie o ka Reinadia, me ko ka bipi wahine uuku. Ekolu paha kapuai a me ka hapa knoa kiekie, a eono ka loa.'—*(Auburn) Gospel Messenger.*

The Afflicted.—The case recorded below would excite our sympathy at any time, but when we find that the family of a worthy brother is thus made sad, we would, if in our power, add the word of consolation for the healing of wounded hearts. But that brother knows where to go, and to that fountain of mercy and grace he will conduct the remnant of his domestic flock.

Died, at Hunt's Hollow, Alleghany Co., victims of scarlet fever, Frederick Goldsborough, 7 years old, on Sunday the 5th—and on the Tuesday following Charles Goldsborough, at the age of 3 years, both children of the Rev. Thomas Meachem, missionary at that place and Mount Morris.—*Ibid.*

Commencement.—The annual commencement of *Geneva College*, will, we suppose, take place on Wednesday, August 5th.

We have received no notice of the examinations, nor of the person who may be expected to address either the Alumni, or the societies connected with the college. We give this imperfect notice because our next paper will appear at a day so near the commencement as to be of little use.—*Ibid.*

RELIGIOUS TRACT SOCIETY OF GREAT BRITAIN.

(*Concluded from p. 903.*)

France.—The issues of the Paris Tract Society are about 500,000 tracts; being an increase on the preceding year of about 170,000. The "Life of Dr. Bateman" has been published, and distributed in some of the medical schools, and several new works are in preparation. A grant of 12*l.* in tracts has been made to a minister at Lille, and 20*l.* to assist pious colporteurs in the circulation of religious books. At Lyons a new society has been formed, and a grant of 20*l.* made to its funds. Various supplies have also been granted for individual circulation.

Belgium.—A new society has been formed at Brussels for the publication of Flemish tracts. The Committee have assisted the new society by a donation of 10*l.*

Switzerland.—The Basle Society distributes a large number of its excellent tracts. A grant of 20*l.* has been made in aid of its funds. A like grant has been sent to the society at Berne. The St. Gall Society has published nine new tracts, which have had a considerable circulation. A supply of 20*l.* in German tracts has been sent to this association. A further grant of 10*l.* has been placed at the disposal of Professor Schirks, at Chur, and he has also been directed to print 1200 copies of "The Dairyman's Daughter," in the Engaden-Romanese dialect. The societies at Zurich and Geneva are in active operation.

Germany.—The German "Christian House Friend" is likely to be useful. About 20,000 copies of the tract, "On Reading the Scriptures," have been distributed. A further grant of 10*l.* has been made to extend its distribution. A second edition of 5000 copies of "The Evangelical Hymn Book" has been published. The Report of the Hamburg Tract Society has not been received. During the year 50*l.* have been granted to enable the Committee to reprint new editions of tracts already approved, and the further sum of 50*l.* for the publication of new tracts; being faithful translations of the Parent Society's, and 25*l.* for printing and distributing tracts in the Lithuanian language.

Denmark.—A grant of 10*l.* has been made to promote the circulation of the tracts of the Copenhagen Society.

Iceland.—Three new tracts in Icelandic have been translated for the Society by the Rev. John Jonson. About 4500 copies have been printed, and placed with the venerable translator for circulation.

Norway.—The society at Drontheim has printed 24 new tracts, and has distributed many copies.

Stavanger.—At this place the society has published two additional tracts.

Sweden.—The Evangelical Society has been re-organized. A grant of 20*l.* has been made to assist its future operations. The Committee have granted to the Rev. George Scott a supply of 4500 tracts for distribution.

Poland.—The Committee have paid 20*l.* in aid of the publication of Arndt's work, entitled "True Christianity," with his "Book of Prayer," and also 20*l.* for an edition of "The Dairyman's Daughter," in Polish.

Russia.—During the year 1834, the society at St. Petersburg printed 21 tracts and Children's books in Russ, Finnish, and Mongolian, and two tracts in Swedish. About 214,140 of these works have been received into the depot during the year. The issues have amounted to 140,105 publications. The total number issued since its establishment was 565,970. The receipts of the society for the year, including sales, was 17,247 rubles. The Parent Committee have granted 50*l.* for the circulation of Finnish and Russian tracts, and 6000 Danish, Swedish, and Dutch publications.

Gibraltar.—The Committee keep a small depot of Spanish tracts at Gibraltar; 2000 Spanish and English tracts have been placed at the disposal of three pious soldiers in a regiment proceeding to this station.

Malta.—The Church Missionaries, during the year 1834, distributed 30,081 publications in Italian, Greek, and Arabic. The Rev. W. Croggon, of Zante, and the Rev. J. A. Jetta, of Smyrna, continue to circulate the Society's works.

During the year, the Committee have furnished 184 libraries of their publications for the use of missionaries and their families, at permanent stations where two or more missionaries are placed. These libraries have amounted in value to 400*l.*; and have been sent to friends connected with the Church, London, Baptist, General Baptist, and Moravian Missionary Societies. The Committee have the painful duty of recording the death of their highly esteemed Treasurer, John Broadley Wilson, Esq. Samuel Hoare, Esq., of Hampstead, will occupy the vacant office.

The Committee being anxious to render to young men on entering upon the duties of the Christian ministry, either at home or abroad, every facility, have determined to allow such friends, whose pecuniary resources may be limited, and who can be satisfactorily recommended, to receive a selection from its publications, not exceeding 10*l.*, on paying one-half of such sum, at the reduced prices.

The grants to the Orkney Islands have been 15,400 publications. About 3770 have been sent to the Shetlands, and 4650 for circulation in Scotland.

The Committee have sent to Ireland, during the year, 326,570 publications for gratuitous circulation.

The following grants have also been made:—For British emigrants, 60,000 tracts. For circulation on the sabbath-day upward of 200,000. For soldiers and sailors, 60,000. For foreigners, in England, 22,000. For London and its vicinity, including 125,000 voted to the Christian Instruction Society, upward of 325,800 tracts and hand-bills. Miscellaneous grants for different parts of England, 329,000. For the coast-guard stations, 150*l.* in the Society's publications have been granted, in aid of a fund for furnishing the 500 stations connected with the service with circulating libraries. The Sub-Committee have granted 60 libraries at very reduced prices.

The new publications amount to 181. Several new auxiliaries have been formed. The publications circulated during the year amount to sixteen millions, two hundred and forty-one thousand, three hundred and forty-five; being an increase of two millions, two hundred and sixty-nine thousand, one hundred and forty-eight; without including the numerous tracts which have been printed in foreign countries, at the expense of the Society. The total circulation of the Society's publications, at home and abroad, in about eighty different languages, exceeds two hundred and fifteen millions.

The contributions from the auxiliaries amount to 1,683*l.* 5*s.* 6*d.*; being an increase of 202*l.* 15*s.* The annual subscriptions amount to 1,709*l.* 9*s.*; being an increase of 70*l.* 1*s.* The donations and life subscriptions amount to 1,180*l.* 7*s.* 7*d.*; being an increase of 13*l.* 14*s.* 5*d.* The Christmas collecting cards have produced 259*l.* 17*s.* 5*d.*; being an increase of 40*l.* The sum of 107*l.* 12*s.* 6*d.* has been received on account of the circulating library fund.

The total benevolent income for the year is 4,966*l.* 2*s.* 11*d.* being an increase of 342*l.* 15*s.* 11*d.*

The gratuitous issues without any charge for agency, amount to 5,926*l.* 5*s.* 4*d.*; being 960*l.* 2*s.* 5*d.* beyond the amount received from the public. The Committee gratefully acknowledge two further donations from their liberal but anonymous friend L., amounting to 400*l.*, in addition to the 900*l.* mentioned in former reports.

The sums received for the sales of the Society's publications during the past year amount to the sum of 50,448*l.* 14*s.* 2*d.*; being an increase beyond the preceding year of 8,251*l.* 1*s.* 8*d.*

The total amount of the Society's receipts for the year, is 56,370*l.* 5*s.* 7*d.*; being an increase of 8,070*l.* 17*s.* 3*d.* (Applause.)

From the (London) Christian Observer.

OUR last number closed with an enumeration of some of the chief measures which had been laid before Parliament, by, or with the concurrence of, his Majesty's late Government; and we stated our belief that "never, during so short a period of time, have so many important and publicly acceptable measures been brought forward;" and we rejoiced in witnessing "a great accession of support to a ministry that had commenced its labors under the greatest difficulties and discouragements." We added, however, that "the trying question" on which Lord John Russell and his friends expected to break up Sir Robert Peel's administration was, the appropriation of the Irish Church Revenue; but we expressed a hope that the ministry, supported by Lord Stanley and his friends, would not be out-voted on this vital question; though, "if they were," as we feared would be the case, "they would have the prayers and the support of the friends of religion and Protestantism on their side;" and, we doubted not, would still stand strong in public opinion, notwithstanding their temporary defeat; for we did not, and do not, believe that either the numerical, or, what is still more important, the moral majority of the public, wishes to see the Irish Church dismantled, or legislative support given to Popery.

The issue is well known. Sir Robert Peel, supported by Lord Stanley and his friends, fought manfully the battle of Protestantism; and indeed Sir Robert Peel's short career as Prime Minister has been marked by a display of talent, eloquence, and statesman-like qualifications, which have commanded the eulogy even of his political opposers. But they were overpowered—Lord John Russell and his political coadjutors coalescing on this question with the Popish and Radical parties, and thus obtaining a small majority. To gain even that small majority they were obliged to pare down the question; and, instead of boldly saying that they wished to see Popery the established religion of Ireland, as being in their view a necessary measure for the peace of the country, they were fain to catch a few votes from conscientious doubters respecting the lawfulness or efficacy of that sovereign remedy, by proposing no more than that whatever may be considered a surplus of church revenue, after paying the Protestant clergy, ought to be devoted to the purposes of education, without reference to religious differences. But, gloss the matter as we may, it must eventually come to this; and indeed here and there an incautious English speaker did not hesitate to express his belief that the Protestant Established Church in Ireland is a nuisance, and ought to be put down with all convenient speed. But Mr. O'Connell and his friends do not affect to mystify the question. Mr. Sheil has even given notice that he shall move that no person, who shall hereafter enter upon an ecclesiastical benefice, shall be deemed to have a vested interest in it, entitling him to compensation in the event of its being suppressed. Here the whole plot is disclosed beforehand; but we trust that the sacred proverb will apply to it, that "in vain is the net set in the sight of any bird," and that, discerning the danger, the British public will unite closely, strongly, and indissolubly to prevent it. Already are there encouraging symptoms of this salutary determination. The addressed presented to the King and to his late Prime Minister are very numerous, and most respectable both in the number and the quality of their signatures. They express an unalterable resolution to uphold the institutions of the country in Church and State; though for the most part admitting the propriety and duty of carrying into effect all safe and salutary improvements; as Sir R. Peel had expressed himself willing and anxious to do, and had honestly begun doing, when he was precipitated from office.

We do not undertake to report the protracted debates in Parliament on this important question. It was an occasion on which most of the leading members delivered their sentiments; and the speeches of Sir Robert Peel and of Lord Stanley, as the representatives of their respective parties, were powerful and effective. We cannot say as much for those of Lord J. Russell and his coadjutors. The best address, on either side, in our opinion, was that of Sir James Graham, because it took up the question upon the only right ground, that of its being a religious question. It is indeed perfectly true, as was forcibly shown by Sir R. H. Inglis, that upon it depends also the union of England with Ireland, of which the Protestant Church Establishment is the surest guarantee; but still the chief, and a sufficient reason why England ought not to prostitute any fraction of pecuniary aid to the support of Popery, is, that it is an anti-scriptural system, and a system ruinous to the souls as well as to the temporal welfare of its votaries. As justly as eloquently was it observed by Sir James Graham, that "he had a religious feeling upon it. He thought that the property which had been set apart by our ancestors to maintain and propagate the Protestant religion was sacred, and ought to be applied to sacred uses. More than that, he thought that those who ministered at the altar ought to live by the altar. That principle is high as heaven, and you cannot reach it; it is strong as the Almighty, and you cannot overturn it; it is fast as the Eternal, and you cannot unfix it. It is binding on you, as a Legislature composed of Christian men, and acting upon Christian principles and Christian considerations; and, as far as he, for one, was concerned, there was no consideration upon earth which would lead him to compromise and destroy it."

But, notwithstanding argument and eloquence like the above, the motion has passed, and a new ministry has been appointed, which is pledged to carry it into execution. That ministry consists for the most part of the members of the late Melbourne Cabinet, with some portentous additions, especially in the Law Officers for Ireland. We await with much apprehension its purposed measures, especially as concerns the Established Churches of both countries.

THE widow of the celebrated Captain Cook died lately at Clapham, in the 94th year of her age, the 55th of her widowhood, and the 42d subsequent to the death of the only child that remained to her of six. She was endowed with powerful sense, the kindest and most affectionate disposition, and great strength of mind. The permanence of both her intellectual and moral faculties was extraordinary. She always spoke of her husband as 'poor dear Mr. Cook,' apparently because he was not a captain at the time of his marriage, and she, having been too modest to mention him with his new rank at first, never afterward thought it worth while to change her habit. Her mind was perfectly clear and active to the very last, so that she not only read the Psalms and the newspaper every day, and read them without spectacles, still extremely near-sighted as she always had been, but managed all her own affairs till within a few days of her death; and the day before her decease she displayed as warm and tender an affection for those she loved as if she was young, and indeed as exquisite as is ever seen in the most affectionate young persons. Her liberality and generosity were totally unimpaired by age. Her remains were conveyed to St. Andrew's Church, Cambridge, where one of her sons lies, who died of a fever when an undergraduate at Christ College, in 1793, and where a mural monument of the Captain and all her six children exists. Two days before her death she stated that she possessed a medal of her husband, presented to her long ago by government, and directed it should be sent to the British Museum. She was gratified with an acknowledgment of it in the evening.—*London Record.*

WASHINGTON COLLEGE.

THE annual commencement of Washington College will be held in Christ Church, on Thursday, the 6th day of August. Candidates for admission into the college may be examined on the Tuesday and Wednesday preceding, or at the beginning of the next term. Such candidates as are deficient in the preparatory studies can have rooms assigned them in the college buildings, and pursue their studies under the direction of the Faculty, until they are qualified to join one of the regular classes.

Students desirous of studying the Hebrew language will be placed under the tuition of the Rev. Dr. Jarvis, and will thus be prepared to meet the requisitions lately made by the Trustees of the General Theological Seminary, of candidates for admission into that institution.

The next term will commence on Thursday, the 24th day of September. N. S. WHEATON, *President.*

ASSOCIATE ALUMNI

Of the General Theological Seminary of the Protestant Episcopal Church in the United States.

TRIENNIAL MEETING.

THE Triennial Meeting of the Associate Alumni will be held in St. James' Church, in the City of Philadelphia, during the session of the next General Convention. The Association will meet on Thursday, August 20th, at 5 P. M. It is expected that an Essay will be read by the Rev. Mr. Lucas, of Auburn, N. Y.; the substitute is the Rev. Edward Ballard, of Pittsfield, Mass. An address is also expected from one of the Right Rev. Bishops of our Church. By order,

ROBERT B. VAN KLEECK, *Recording Secr'y.*

*** The Editors of the Episcopal Recorder, Southern Churchman, Christian Witness, and other Episcopal periodicals are respectfully requested to give the above notice one or more insertions.

GENERAL THEOLOGICAL SEMINARY.

THE next stated meeting of the Board of Trustees of the General Theological Seminary will be held on the Friday of the week preceding the meeting of the General Convention, viz. on Friday, the 14th day of August next. The meeting will take place in Trinity Church, in the City of New-York, at eight o'clock, A. M.

By order,

July, 1835. H. ANTHON, *Secretary.*

JOURNALS OF CONVENTIONS.

THE Secretary of the General Protestant Episcopal Sunday School Union respectfully solicits the Secretaries of Diocesan Conventions to furnish him, at as early a day as possible, with a copy of the Journals of their last Conventions, that he may make out from them a table of the Sunday School statistics of our Church. Will our other periodicals do him the favor to give this notice an insertion?

Calendar.

AUGUST.

2. 7th Sunday after Trinity.
9. 8th Sunday after Trinity.
16. 9th Sunday after Trinity.
23. 10th Sunday after Trinity.
24. St. Bartholomew.
30. 11th Sunday after Trinity.

ACKNOWLEDGMENTS.

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums in the treasury during the month of July, viz.

Missionary Disposable Fund.

1835.		
July 2.	Received from the Protestant Episcopal Association of St George's Church, Schenectady, per the Rev. P. A. Proal,	$13 90
	Received a donation from a lady of St. John's Chapel, per Rev. Dr. Anthon,	7 00
3.	Received collection made in St. John's Church, Brooklyn,	58 32
7.	Received collection made in Trinity Church, Utica, per Rev. B. Dorr,	29 00
	Received from the Association of Trinity Church, Utica, per Rev. B. Dorr,	[illegible] 00
10.	Received "from the family mite box of a diocesan missionary," per Rev. A. C. Tredway,	1 00
	Received collection made in Caroline Church, Setauket, L. I.,	3 75
	Received collection made in St. John's Church, Islip, L. I.,	1 50
13.	Received a donation from Mr. George C. Thorburn, per Messrs. Swords, Stanford & Co.,	50 00
14.	Received from the Female Missionary Society of St. Paul's Church, Buffalo, per the Rev. Wm. Shelton,	24 00
16.	Received collection made in St. James' Church, Goshen,	16 00
17.	Received collection made in Zion Church, Onondago Hill, per Rev. S. U. Bearsley,	6 00
18.	Received collection made in St. Paul's Church, Waterloo, per Rev. Stephen McHugh,	5 00
	Received "a gold watch seal" from a gentleman of the above congregation.	
24.	Received from the Ladies' Missionary and Education Society of St. Paul's Church, Troy, per Martha C. Warren, Treasurer,	669 00
		$887 47

Education Disposable Fund.

July 2.	Received from the Protestant Episcopal Association of St. George's Church, Schenectady, per the Rev. P. A. Proal,	$13 89
7.	Received part of a collection made in Trinity Church, Utica, per Rev. B. Dorr,	2 00
24.	Received from the Ladies' Missionary and Education Society of St. Paul's Church, Troy, per Martha C. Warren, Treasurer,	51 50
		$67 39

General Disposable Fund.

July 22.	Received collection made in St. Thomas' Church, Bath,	$8 00
	Received collection made in St. James' Church, Hammond's Port, per Rev. Wm. W. Bostwick,	4 00
	Received collection made in St. Paul's Church, Big Flats, per Rev. John D Gilbert,	4 12
24.	Received collection made in St. Mark's Church, Jamesville, Onondago county,	8 58
	Received collection made in Christ Church, Pompey, Onondago county, per the Rev. Mr. Whiting,	6 42
		$31 12

General Permanent Fund.

July 16.	Received from Mrs. I. D. Beers, to constitute Lewis Curtis a life member,	$50 00

BENJAMIN M. BROWN, *Treasurer*, Butchers' and Drovers' Bank.

New-York, July 30, 1835.

RECEIVED this day from the Rev. Manton Eastburn *forty-seven dollars and fifty cents*, deposited by him to the credit of the Rev. Jesse Pound, of Seneca Falls, and for which Mr. Pound will please draw upon me in such manner as will best suit his convenience. FLOYD SMITH,

July 27, 1835. *Agent Prot. Episc. Press.*

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of *two dollars and fifty-nine cents*, being one-third of the discount on 31 copies of the Sunday School Visiter, at the hands of W. H. B., as a *donation.*

FLOYD SMITH,

July 28, 1835. No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 30th, from the following persons, viz.

Rt. Rev. H. U. Onderdonk, Philadelphia—Rt. Rev. B. T. Onderdonk, New-York—S. J. Todd—Mrs. Burr—Charles Stimpson, jun., Boston—Seth Matbri, *with remit.*—G. W. Clark—A. Blossom—Rev. John Reed, D. D.—Wm. Guthrie—Belknap & Hamersly—H. Bartlett—A. E. Miller—H. N. Fargo—Wm. Marshall & Co.—John Grogan—Rev. S. Marks—James M. Hensen—Postmaster, Memphis—Postmaster, Pittsburgh—Postmaster, Cincinnati.

Received by the Gen. Prot. Episc. S. S. Union.

Postmaster, Mamaroneck—Wm. H. Brown—Morse & Harvey—Rev. A. B. Hart—Postmaster, Geneva—C. Seely, *with remit*—Sarah ——— —Postmaster, Norway—Postmaster, Ballston Spa—Rev. Samuel Fuller, jun.

BOARDING AND DAY SCHOOL.

MISS C. ROBERTS' *Boarding and Day School*, 43 Walker-street, will re-open, after the Summer Vacation, on Thursday, the 10th day of September next. July 29.

PASTOR'S TESTIMONY.

JUST received and for sale at the *Protestant Episcopal Press*, the second edition of the PASTOR'S TESTIMONY; by the Rev. John A. Clark, Rector of Grace Church, Providence, Rhode-Island; author of the M'Ellen Family, &c.

The second is got up in a style much superior to the first edition of the above work, and can be sold at a less price.

From the Westminster Review for April.

PROVERBS OF DIFFERENT NATIONS.

To assign a date to the invention of a proverbial saying is an almost hopeless task in the large majority of instances. For this, two reasons may be assigned. The one, that human nature having been the same at all times, in every part of the globe, modified only by circumstances; and proverbs being the condensed results of observation of human nature in the abstract; that which is true of one people, is generally true of another when placed in similar circumstances. The Latin adage, 'Vexatio dat intellectum,' might be employed in China or in Lapland. The Italian, 'I frutti prohibiti son i piu dolci,' would suit the Peruvians or the Hindoos. The French, 'Pas à pas on va bien loin,' is a counterpart to the ancient Cornish, 'Cusal ha teg, sirra wheage, moaz pell;' a literal translation of which, 'Soft and fair, sweet Sir, goes far,' is as common in Britain and North America, as it is appropriate in Australia or at the Cape.

The other reason is, the portable form of proverbs, which adapted them for communication from one people to another; and, as language is enriched by words borrowed from others, so the stock of proverbs of the people received additions from their neighbors. Even a particular custom, which at first sight may seem to identify a proverb referring to it with the nation in whose language is found the saying, may have been of very general adoption, and have given rise to parallel expressions in other countries. Thus in 2 Kings x. 15, it is stated that when Jehu met Jehonadab he said, 'Is thy heart right as my heart is with thy heart? If it be, give me thy hand.' This was an Oriental pledge of protection, such as Bruce received from the Sheikh in the desert, when the hands of all were joined while the head of the tribe pronounced his curse on any one who should injure the traveller. This custom is alluded to in the book of Proverbs vi. 1, 'If thou be surety for thy friend, if thou hast stricken hands with a stranger,' &c., and in Proverbs xi. 21. To strike or join hands appears in Ockley's History of the Saracens (vol. i. p. 36) to have been in use in the East as a mode of pledging allegiance. But the same custom held in other nations as well as among the Asiatics. Thus Nestor complained that the Trojans had violated the engagement which they had sanctioned by libations of wine, and by giving their right hands, καὶ δεξιὰι ἧς ἐπέπιθμεν; Il. ii. 361. The feudal ceremony of homage was performed with the hands of the vassal joined to those of the lord; and the 'En dextra fidesque' of Virgil (4 Æn. 597) is the 'right hand of fellowship' of the English, with which bargains are daily 'struck.'

The Spaniards, Mr. D'Israeli says, in reference to the antiquity of their 'Refranes que dicen las viejas tras el fuego,' 'Sayings of old wives by their firesides,' assign them a date before the existence of any writings in their language, from the circumstance of their being in the old romance, or rudest vulgar idiom.

The greater number of our own proverbs are couched in words derived from the Saxon. In many cases we seem to have borrowed from our neighbors as they from us. Between a considerable number of the French and English proverbs a great resemblance in spirit and idiom may be observed. 'Près de l'église loin de Dieu;' 'The nearer the church the farther from God.' Many were no doubt imported with the Normans and their successors, and after being dressed in the garb of the country, obtained currency among the native population.

This will account in a great measure for the coarseness which often distinguishes the English proverb from its French parallel. Courtiers employed the one, peasants the other. Thus,

> Ce qu'on apprend au ber (berceau)
> On le retient jusqu' au ver;

is in English, 'What's bred in the bone will never be out of the flesh.'

Some sayings refer to customs and times of which there is no accurate historical knowledge. 'The days of King Lud.' Le temps du Roi Guillemot.

There is a curious Hebrew proverb, 'Whoever hath a divided beard, the whole world will not prevail against him.' This is explained by the custom among the Jews of wearing beards, and the division of it, which is to be productive of so much good to the wearer, merely implies reflection. A thoughtful Jew, instead of having his portrait taken in the attitude of Pope, with the everlasting forefinger eternally displayed on his forehead, would have been drawn with one half of his beard grasped in each hand, and his eyes fixed on the ground.

'After dinner sit awhile, after supper walk a mile,' is advice unfitted for the meridian of London in 1835; but when our ancestors breakfasted at six, dined at eleven, and supped at four or five, the advice may have been good enough; and it may still be valuable in remote parts of the country where something like the same hours are still kept.

Barrenness,—at least according to the Scotch saying, 'It's a bare moor that ane gaes o'er and gets nae cow,'—may now be predicated of every heath in the country since the extinction of black mail; but a few centuries ago there was but little of such barren land within a ride for the moss troopers, to whom the French saying might have been applied, 'Les rois ont les bras longs.'

'Like the Parson of Saddleworth, who could read no book but his own,' is an old English saying, the name of the place varying according to the humor of the speaker, who merely used a definite for an indefinite to give the parson a local habitation and a name. There are to be found many instances of gross ignorance which prevailed among the Romish clergy in old times sufficient to account for the currency of the simile. In Wharton's Anglia Sacra it is said that Louis, Bishop of Durham, in 1318, was so illiterate that he knew neither Latin nor English. Considerable pains were taken to drill him into an acquaintance with the Latin forms that were necessary to his consecration; but he got through them, after all, with ludicrous awkwardness. Among the words to be repeated was *Metropoliticæ*. When he came to it, he made several vain attempts at the pronunciation, and at last he got over it by saying in the old French, Seit pur dite. In repeating part of the service, when he came to *In enigmate* he was again at a dead stand; at last he said aloud, 'Par Seynt Lowys il ne fu pas curties qui ceste parole ici escrit.'

There may possibly be an allusion to benefit of clergy in another old English simile, 'He stands like Mump Hazard, who was hanged for saying nothing.'

The French have a proverb, 'Pour un point, Martin perdit son âne.' The explanation given by Blacker of this is, that Martin the Abbot of the Abbey Asello, ordered the line,

> Porta patens esto, nulli claudaris honesto,

to be placed as an inscription over the gate; but by the workman's blunder the point was misplaced, making the line,

> Porta patens esto nulli, claudaris honesto.

The Pope passing by was so outraged at this apparently scandalous motto of Martin, that he deprived him, and gave the abbacy to another, who erased the offensive inscription, and substituted,

> Pro solo puncto, caruit Martinus Asello.

Asello in Italian meaning an ass, the French translated it as well as the rest of the sentence.

PARENTAL DISCIPLINE.

Among the most powerful principles of human action, are hope and fear,—the prospect of good, and the dread of evil. To these, parents must make their appeal, in bending the infant mind. God, for this purpose, has invested them with authority, and given them the power to sustain it. This power, they are under a religious obligation to employ. They are not, indeed, to be tyrants in their houses, though sovereign there. Their government is to be mild, yet firm. It must be firm, that it may be mild. When once the children perceive that the parent's will, however opposed, must prevail, the occasion for severity is gone. Submission follows without difficulty, as a thing of course. Till this is the case, the struggle must be unceasing, and the occasion for coercion perpetual. For this purpose, the ascendency must be acquired early. As soon as the child is old enough to understand the parent's will and oppose it, submission must be gained, in the easiest and mildest way possible; but, at whatever expense, it must be gained, and gained completely. Unless gained early, the attempt afterward will but too certainly be fruitless. "Chasten thy son, *while there is hope;* and let not thy soul spare for his crying." "He that spareth the rod, hateth his son; but he that loveth him, chasteneth him *betimes*." Such passages of Scripture recognise *chastisement* as an indispensable part of parental discipline. With all who acknowledge their divine inspiration, the authority must be decisive. Nothing can be more pointed than many of their declarations on this subject. "Foolishness is bound up in the heart of a child; but the rod of correction will drive it far from him." "Withhold not correction from the child; for if thou beatest him with a rod, he shall not die. Thou shalt beat him with a rod, and shalt deliver his soul from hell." Yet those are under a wretched mistake, who think, that a proper government of their children is only "beating them with a rod." Shocking is the scene in a multitude of families, where all that passes under the name of government, consists of passionate threats, vociferous upbraidings, and brutal violence. Too frequent is the occasion for a repetition of the exhortation, "Ye fathers, provoke not your children to wrath, but train them up in the nurture and admonition of the Lord." Few children, however, we believe, are in fact reduced to the habit of submission, with no painful discipline. In infancy, the rod, that is, an expression of parental displeasure in some decisive form, is a principle means of bending the will; and if judiciously and steadily applied then, the necessity for it afterward, at least in the form of corporal infliction, will, in most cases, be prevented. As reason opens, and affection reigns, parental discipline becomes the government of reason and affection, over reasonable and accountable beings. This, indeed, is training them up in the nurture and admonition of the Lord.—*Quart. Christ. Spect.*

LETTER FROM REV. MR. BUCKMINSTER.

The following letter has probably been seen in past years by many of our readers. Still not a few have never read it, and those who have read it once will delight to give it a second perusal. We think our subscribers will thank us for its insertion in our pages.—*Relig. Mag.*

"In an accompaniment of one of your letters, I find a picturesque description of a fashionable ball given in the neighborhood of Albany, in honor of the marriage of Mr. —— and Miss ——. The guests were many, the accommodations spacious, rendered splendid by all that art and taste could contribute. Fancy and ornament combined their powers to throw a lustre over the delighted attendants. Three hundred silver candlesticks, and an indefinite number of lamps poured their light upon thirty mirrors, which faithfully reflected what they received, in softened brightness. The refreshments were delicious, and served in a style of elegance and even grandeur. The music and amusements were enchanting.

This must have been a scene highly delightful to men of this world, and the daughters of worldly taste and pleasure. But I find *it lasted for but one short night;* nay, it blushed to meet the rising sun, as though conscious that that little lamp would tarnish all its glory. The ladies returned at three, the gentlemen at five; probably both resolved to take revenge on this disturber of nightly pleasure, by despising his charms till they should be lost in the evening hemisphere.

The reading of this description suggested to me the thought of attempting a faint sketch of a marriage festival, for which preparation has long been making and partial descriptions given from time to time of what is there to be exhibited. To this festival I have the honor of an invitation as a guest. I am intrusted with authority to invite others. I have heard a little, and imagine more of this transporting scene, but could I correctly paint both, the half would not be told you. This festival is to be celebrated at a palace whose length and breadth are twelve thousand furlongs; its heights and stories are proportionably elevated. It stands on a foundation of twelve different kinds of precious stones of variegated hue, arranged with so much art as to throw on each other reciprocal and increasing lustre, all producing such a flood of splendor as mocks the attempt of men or angels to describe. To this palace there are twelve avenues, all paved with gold, leading to gates that are of entire pearl. Each gate is of one pearl, neither fractured nor divided. The flooring of the palace is all of pure gold, as it were transparent glass. The ceiling of the house is of jasper. The particular apartments, the hangings, the ornaments, I cannot pretend to describe; but if they bear an increased proportion to the elegance of the exterior, what must they be? Oh! let us be ambitious to go and see.

Of the guests that are *invited*, I can give you no particular account, and a still less perfect one of those who will accept. Of one circle there were, long ago, one hundred and forty and four thousand that had accepted the invitation. Among these were kings and queens, princes and princesses, noblemen and their daughters, priests and prophets. Since that time the number of inviting servants has been greatly increased, and they have been running with notes of invitation to more distant towns and families; and, though they often meet with, 'I pray thee have me excused,' through indisposition, want of taste, or trivial and foolish engagements, yet upon the safest grounds, I can assure you, there will be such a collection that no man can number. Of the dress of the guests I cannot pretend to give you an exact account. Some few particulars only have come to my knowledge. Their raiment will be of wrought gold, of the most elegant and delicate needle-work, and their general splendor will be as though they were 'clothed with the sun, and crowned with a crown of stars.' But their principal glory, beauty, and excellency are *within*, in the sweetness of their dispositions, the elevation of their minds, the purity of their hearts, and the entire possession of their souls. They are *all* glorious; not one worthless character will be found among them, not one will be watching to make *unfriendly remarks*, not one to render *distance* and *reserve* prudential. The music of the mansion will be all manner of instruments, softened by an innumerable multitude of harmonious voices, so adjusted as to make one *perfect whole*, and pour the full tide of sound upon the enraptured ear. A song is already prepared, and the performers are practising upon it in their different apartments, with reference to the festival. Oh, what will be the *effect* when they shall perform in full bands!

The entertainments and desserts I shall not touch upon; they will, doubtless, be in harmony with the rest of the exhibitions. But the *principal* object, the glory of the whole, is yet unnamed. This is the *Bridegroom*. Of him I dare not pretend to give a description. I can only say, he is the chiefest among ten thousand and the one altogether lovely. Such inconceivable light, lustre, and glory continually emanate from his divine person, that the extensive palace needs no other light. Its most distant corners are all illuminated with his rays. And, my dear friend, there is a particular circumstance to give interest to this festival. Every guest has a share in the heart and affections of this glorious Bridegroom, and all, combined in one mystical body, constitute the *happy bride*, for whom all this glory is prepared. This festival commenced, will never close—will never tire. No rising or setting sun will summon a dispersion; pleasures more and more extatic and refined will be continually springing up. The heavenly Bridegroom will lead us to living fountains of delight, and all occasions of sorrow will for ever cease.

My friend, shall earthly scenes and festivals of pleasure, which, compared to this, are like the glow worm in the light of day, so interest our passions and engross our thoughts, as to hinder our being *suitably attired* and ornamented that we may be hailed as *welcome guests*. I hope to receive that honor and happiness. I hope to meet the circle you have known here, enlarged by those you have never known, and whom I can know here no more. Oh, let us keep this scene habitually in view, and while from time to time we take a part in the innocent festival pleasures of this life, let the fruit and effect be to learn the vanity of these sickening joys, and to increase our desires and endeavors after those unfading pleasures that flow from God's right hand.

To your family you will please make my respects acceptable, and believe me to be your obliged friend and servant,

Ch. Wit.] Joseph Buckminster."

From the Church Advocate.

A WORD TO CHRISTIANS.

Among the various striking traits of character by which many of the early Christians were distinguished, none is more remarkable than the readiness with which they submitted to martyrdom. Both in the Scriptures and in the uninspired narrative of ecclesiastical history, this feature is wonderfully prominent; and we trace it no less in Polycarp, who called for the devouring lions, than in Paul, who exclaimed, "I am now ready to be offered, and the time of my departure is at hand." These early Christians, then, had evidently lost all fear of hell. The common principles of our nature teach us, that man will not rush triumphantly into eternity, while uncertain whether that eternity will be miserable or the reverse. Were they then believers in *universal salvation?* Far from it. Paul clearly taught that "the wages of sin is death;" and Polycarp, immediately before his execution, could thus express himself: "You threaten fire that burns for a moment and is soon extinguished, for you know nothing of the judgment to come and the fire of *eternal punishment* reserved for the wicked." It appears plain, therefore, that they regarded themselves as a peculiar people; that they considered themselves the heirs of a happy immortality; that they viewed their salvation as already accomplished, and their crown of glory as already secured. All this is expressed in a few words by the beloved disciple of our Lord—"We know that we are of God."

Every believer, however, is as truly "of God" as were Paul and Polycarp, the glorious company of Apostles, and the noble army of Martyrs. Once he was "of the world," but now he is no longer of the world. He has been brought to know his fallen state, and to feel his need of a Saviour. He has entered into that happy family, who, in a peculiar sense, are entitled to say, "Our Father, which art in heaven." He is a child of God, for he is emphatically born of God, a joint heir with Christ, an heir to an inheritance incorruptible, and undefiled, and that fadeth not away. He has received that spirit of God which the world cannot receive, that spirit which searcheth all things. The glory of God in Christ is discovered to him, and he is enabled, in some measure, to comprehend what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge.

And how great is the change produced in him! Once "alienated from God by wicked works, he is now a "partaker of the divine nature." He has, to a great extent, obtained a victory over the world through faith; he is endued with strength to resist the temptations of Satan, and to subdue the corrupt inclinations of his own heart. Whatever he may formerly have been, whether "foolish, disobedient, and deceived;" or a gay votary of the pleasures of sense, or malicious and evil disposed toward others, or filled with diabolical hatred, and exulting in an opportunity of revenge, his disposition is now entirely altered. He has attained to a degree of resemblance to God, and is a humble imitator of the Lord Jesus. He follows peace with all men, and holiness. He delights in the society of the pious, and in conversing with them on topics connected with godliness. The means of grace are not a task or a burden to him, but a comfort and a delight; and often in communion with God he feels as Peter felt, when, on the Mount of Transfiguration, he exclaimed, "Lord, it is good for us to be here." He has experienced too that his prayers are answered; he has found that every good gift for which he has prayed in the name of Christ, is granted to him, whether faith, or hope, or love, or spiritual strength, or divine energy, or Christian boldness.

Let the faint-hearted believer consider these things, and ask if he has not just cause to *know*, not merely to *hope*, that he is "of God." Shall he doubt it, when he feels the influence of the Holy Spirit in his mind, and sees its effects in many a precious fruit? Shall he doubt it, when he knows how the stream of his affections has been turned, how he loves what once he hated, and hates what constituted his highest joy? Shall he doubt that he is "of God," when he knows that God treats him as a son, gives him what he asks, loads him with favors, and makes obedience a bliss? As reasonably might the Israelites have doubted that they were the people of God, when they had seen the deep open before them, and close upon their enemies; when they had viewed the Angel of the Lord, going before them in a cloud by day and in a flame by night; and when they had tasted of that bread which was showered down from heaven for their support.

Reader, do you believe in Christ? Your faith must be weak indeed, compared with that of the primitive disciples, if you do not know that you are of God. Your joy must be small indeed, compared with theirs, if you are still under the apprehension of being driven into that outer darkness "where the worm dieth not, and the fire is not quenched." Your love must be indeed a feeble principle, compared with theirs, if it has not so far prevailed as to cast out fear. Believe it, if you would be truly happy here, if you would be habitually elevated above this world, if you would shine before men as an example of eminent holiness, as a pattern of purity and devotion, you must know that you are of God. You must labor, you must watch, you must pray to obtain the spirit of adoption whereby to cry "Abba Father;" to "rejoice in hope of the glory of God;" to know that if your earthly house of this tabernacle were dissolved, you have a "building of God, a house not made with hands, eternal in the heavens."

From the Church Advocate.

"The ministry," says the nineteenth Report of the American Education Society, (p. 36,) "is the standing ordinance of Heaven for the conversion and salvation of the world."

Now, be it known, that this Society is principally composed of and sustained by *Congregationalists*, who are the most lax in their notions of a ministry of any that "profess and call themselves Christians," and believe in any ministry whatever. Yet such persons call the ministry Heaven's standing ordinance for the conversion and salvation of the world.

He must be a strange being in his notions of classification, who would not place the conversion and salvation of a world, first and foremost among all the moral subjects worthy the attention of the inhabitants of that world. Any *temporary means* for the accomplishment of this sublime and godlike end, must be one of vast moment and high dignity. The permanent and *standing* means for its accomplishment must partake much, if not altogether, in the character assigned the grand object itself. The ministry then is one of the most important and noble of all subjects which can or should attract and absorb the thoughts and devotion of our race.

This is the conclusion to which a *Congregational* premise fairly leads us. Can then Episcopalians, who professedly esteem the ministry vastly more than such latitudinarians, be consistently blamed for treating the ministry as a topic of such serious meaning, wide interest, and weighty consequences? And which of these two classes is the most consistent in exemplifying its own principles?

THE LORD'S DAY.

We have inherited from our forefathers a respect for this day, its duties and its rest. We devoutly hope that the inheritance may never be undervalued or dissipated; that the feeling may never be diminished. And if we cherish among us a regard for religious privileges, for order, for peacefulness, for duty, we need not tremble for the Christian Sabbath. A day which in its quiet observance harmonizes so beautifully with these blessings, and contributes so much to their security, will always be well observed. Man will see that it is made for him, for his use and for his good, and will keep it holy. But if the public moral sentiment, and perception of obligation, and love of quiet happiness and intellectual occupation, are not fostered; if boisterous pleasures come to be preferred to peaceful ones, and dissipation to improvement, the Lord's day, so long hollowed by us, and endeared to us, will be desecrated as a matter of course, and a volume of laws could not prevent the desecration. We do not permit ourselves to harbor the fear that such an event will take place; but if it should, our sabbath bells, which now send forth their cheerful call to rest and praise and prayer, may soon toll a knell throughout the land, for the departed glory of our country.—*Det. Cou.*

From the Missionary.

WHAT HAS THE CHURCH DONE FOR SEAMEN?

It is easy to say what she has *not* done. That interesting class of people, 'whose home is on the deep,' have been, until recently, almost shut out from the notice and sympathy of the Christian community; and a sailor ashore has been too long esteemed a sort of half-stranded fish, of too little consequence to be looked after or cared for. In proportion, however, as the energies of the religious public have been awakened to the moral renovation of the world, the value and importance of Christian seamen, as aids to the missionary enterprise, have been felt and acknowledged; and efforts among other denominations have been made to cause the snowy canvas of our merchant ships to be hailed every where as the harbinger of Christian purity and intelligence. But *what has the Church done for seamen?* It is not many months since, that we had occasion to know, that calls had been made repeatedly by seamen for our Prayer Books, and *made in vain*. An intelligent minister, of another denomination, assured us that, next to the Bible, the Episcopal Prayer Books were asked for more frequently by them than any other volume. Admirably fitted for the spiritual wants of the mariner as our forms of devotion are, it is cause for humiliation, that we, who possess so peculiarly the means of imparting to him the saving knowledge of the Gospel, should have so long neglected it. The vast numbers of boatmen which throng our lakes and rivers, the swarms of fishermen which dot our coast with their floating homes, and the increasing commerce of our republic, whitening every sea with American ships, combine to form a class of men unique in character, important in their relations to society, and hitherto overlooked and undervalued by the Christian public: and it is to this very distinctive character which they possess, that the eminent fitness of our liturgical forms for their use is mainly owing. What, then, is our duty in this matter, becomes a subject of grave inquiry, and we commend its consideration to our readers.

SUNDAY SCHOOL EFFORTS FOR MISSIONS.

Two things are worthy of notice in the following extract. 1. The principle of self-denial, incorporated as an integral part 'of the missionary spirit.' It was beautifully said by Dr. Blomfield, when Bishop of Chester, that '*zeal without self-denial is gratification;*' and in His eye, to whom all the 'offerings of the Church' are dedicated, that which is as well the offering of a self-denying spirit, as of a grateful heart, is of peculiar value. They, who 'of their abundance cast in unto the offerings of God,' were less esteemed by the Omniscient than she who, 'of her penury, had cast in all the living she had.' 2. The mention of the future results to the Church, of the early enlistment of the young in the missionary enterprise. The concluding sentence assumes the shape of a prophecy, and we believe the promise of its fulfilment may be found in the holy Scriptures.

'About twelve months ago, it was announced that the Directors had it in contemplation to send a considerable number of missionaries to the West Indies, as soon as possible after the Abolition Act came into operation; and, at the same time, they warmly appealed to those who were desirous that, with the bursting asunder of the chains and manacles of the negro, the glorious charter of Christian liberty might be presented to him.

On reading the article referred to, it suggested itself to the mind of one connected with our Sunday school, that something might be done among the teachers and scholars as a response to that appeal. Accordingly, on the first Sabbath in February, it was proposed, at the close of the school, that a collection should be made in the afternoon of the first Sabbath in every month, for the express purpose of furthering the missions in the West Indies; and that it should be commenced that afternoon, to which a simultaneous expression of assent was immediately given. It has been continued from that time to the present. A box is placed on either side of the entrance door, into which the voluntaries are dropped. The parents sometimes attend; when it is particularly impressed on their minds not to give their children any thing for the collection, but rather to *encourage them to save their pence, and to abstain from purchasing any little gratification during the month,* that they may enjoy the greater gratification of aiding to send the Gospel to the poor negro. By thus early enlisting the young in the cause of benevolence and philanthropy, they are trained up in the good old way; and *will become* the supporters and advocates of Missionary and other societies, when the present generation of Sunday school teachers are beneath the clods of the valley.—*Lon. Miss. Reg.*

RELIGION OF THE RUSSIANS.

The villages of the peasantry are all built of block wood, and covered with shingles or straw: they are nearly in the same style in every part of Russia, the gable end always turned to the road. Each hut has its own gate, leading into a court, from which is the entrance into the dwelling.

On entering the cottage, a large oven, built of brick, from six to eight feet square, and level on the top, is always seen occupying a prominent place in the dwelling. Part of the family always sleep upon the top of it in the winter season, for regular bedsteads are not in general use among them. They spread down their mats and sheepskin coats in any place that best suits them; in summer, very frequently in an out house or in the open air. A common fir table, near to the small glazed or unglazed window; benches placed along the sides of the apartment; a few earthen pots, in which the food is cooked in the oven, (for they have no other fire-places for cooking,) some wooden trenches, a salt-box, and spoons made of the same material, a wooden vessel or two for holding water, a trough cut out of the trunk of a tree, in which to wash their linen; with a chest to hold their clothes—these simple articles compose the whole amount of the furniture of a Russian *izba* or cottage. The poorest hut, however, is always supplied with one or more small pictures of their tutelary saints; sometimes, also, among the more wealthy, one observes the pictures of the Saviour and Virgin; and not a few possess a representation of the holy Trinity—the Father appearing seated on a throne as the Ancient of Days, the Son on the one side, and the Holy Spirit, in the form of a dove, on the other. These small pictures are hung up in the corner of the hut facing the door, so that they catch the eye of every one who enters, and remind him of his duty. The stranger, having passed the threshold, and shut the door behind him, stands mute, bows before them, crosses himself several times, repeats a few words of ejaculation, and then, and not till then, turns to the inhabitants of the hut with the salutation of "Peace be with you!" "Jesus Christ be with you!" and after this states the errand on which he comes.

In the huts of the common people, the sacred corner, which is considered the family altar, and where, on a small shelf before the pictures, the Bible, in many of them of late years, has found a place, is the only part of the dwelling in which any symptoms of the arts of civilization are to be discovered; namely, in the pictures of the saints, neatly framed, and sometimes plated with silver and gilt: for there is scarcely another article to be observed in the hut, but such as belong to the manufacture of the very rudest state of human society: and how lamentable is it to find that this sacred corner, this family altar, should so often, to the rude and ignorant peasantry, few of whom are able to read, be little better than a temple of idols! Alas! they know no better. But when I had the gratification of beholding the Bible on the wooden support in the presence of the group of painted figures, and found the inmates anxiously inquiring after its contents, with one in their number who could read, I considered that the true antidote to the evil was provided.

I went to see the cathedral church of St. Sophia, in the Kremlin, where I found the archbishop officiating, amidst a crowd of worshippers, on occasion of the annual procession of one of their sacred pictures, denominated the "Virgin of Pestchera," (the Virgin of the Cave.)

After the mass was over, the whole clergy, except the archbishop, with a great concourse of the inhabitants, dressed in their best clothes, carried the sacred picture above-mentioned in solemn procession, amidst loud psalmody and the ringing of bells, around the outer wall of the city. It was a truly humbling spectacle to behold thousands of the ignorant and superstitious inhabitants of this city and neighborhood crossing and prostrating themselves before a black, ugly female portrait, as it passed by, decked out with gold and gems! What but the light of divine revelation can dispel this heathenish darkness, and point out to the inhabitants of modern Plescovia the only object of worship, and the only Mediator betwixt God and man! This image of the Virgin is very old, and is here "on a visit for a few days," as they express it, collecting money for the monastery to which she belongs.

The lower orders of the clergy were seen among the crowd, pleading for alms to the Queen of Heaven! Of what vast importance is it, then, to put the Bible into the hands of a people like this! for where it is unknown, or little known, spectacles like these must prevail; such has been the tendency of human nature in all nations and in all ages.—*Christian Witness.*

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